A NEW

# ART

OF BREWING

# BEER, ALE,

And other Sorts of

# LIQUORS;

So as to render them more Healthful to the Body, and Agreeable to Nature; and to keep them longer from Souring with less Trouble and Charge than generally Practised, which will be a means to prevent those Torturing Distempers of the *Stone*, *Gravel*, *Gout*, and *Dropsie*.

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The Second Edition.

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AND

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# A NEW ART OF Brewing Beer, &c.

THough I have no other Design, in respect of Brewers, than only to save them a great deal of Pains, and no small part of their daily Charge, and towards the rest of Mankind, but an honest and most charitable Intention of Advertizing them what may conduce, both to the Health of their Bodies, Tranquillity of their Minds, and Advantage of their Estates; yet I am not so ignorant of the Worlds common usage, as not to expect, that offering to dissuade from certain inveterate (but

miſchievous) Cuſtoms, I am like to meet with no leſs than Hate or Reproach, or at leaſt Scorn and Contempt, from the greateſt part of thoſe, whoſe welfare I would gladly promote. However, as the Conſcience of my own Innocence, and certain Experience and Knowledge of the Truth, of what I Recommend will be a ſufficient Buckler againſt all the Darts of Envy, Ingratitude, Noiſe and Folly: So I do not Deſpair, but this ſmall Treatiſe may have the happineſs to meet with ſome few, ſo little wedded to Tradition and their own Humours, as to be willing to hearken to the Dictates of Wiſdom, Reaſon, and Nature, where-ever they meet them, or though communicated in an homely manner, by a very weak and imperfect Inſtrument. Methinks there ſhould ſcarce be any Man that hath ever entertained his Thoughts for one half Hour, in a ſerious Conſideration of his own Structure, and how, and by what Natural Means he doth ſubſiſt in this World, but muſt have taken notice, that as the Subſtance of our Bodies ſuffers a daily Expence, Decay, or Waſting, as well

by the action of our own innate (or inbread heat) perſpiration of Spirits, and the more pure parts of the Humours thorow the pores of the Skin, impreſſions of the ambient Air, as by the common and more groſs Evacuations; ſo there is required a daily ſupply of Nouriſhment to repair and make good whatſoever is thus ſpent of the Store which is provided to ſupport and preſerve the Microcoſm.

To this end, as outwardly the All-wiſe and moſt Bountiful Creator has prepared variety of excellent Foods and Liquids; ſo inwardly, he has both given us Reaſon, Wiſdom, and Knowledge (if we will hearken to, and exert it) to diſtinguiſh which of them are at all times beſt and moſt requiſite for us; as alſo fixed the Members and Organs of our Bodies, in their ſeveral places and offices, to be aſſiſting and ſubſervient to each other, in order to the effecting of this admirable Work.

Of theſe the Stomach is the firſt and principal Agent, which as it were a Kitchin, ſerves to dreſs and prepare all Meats that are brought into it, and

by its Digesting Faculty reduces them into a white milky Substance, called *Chyle*, which passeth thence through the lower Orifice of the Stomach into the *Intestines* or Guts, where it meets with two different Juices, the one of Choller from the Gall Bladder, the other a subacid Juice from the *Pancreas* or Sweat Bread, which two being intermixed with the Chyle, and contesting together, raiseth a kind of Ebulition or Fermentation, whereby the Chyle is further perfected, and as it passeth throw the many turnings and windings of the smaller *Intestines*, it is by the *Vena Lactea*, or Milky Vessels sucked thence, and carried to the common Receptacles of Chyle, from which its conveyed by the *Ductus Thoracicus* up along the Brest, and at length is emptied into the left *Subclavian* Vein, where mixing with the Blood in its return, it is immediately carried to the Heart, by whose constant Motion of Pulsation, its driven forth again, and circulated with the Blood into all parts of the Body; the Chyle being thus intermixt with the Blood, by a continued Circulation, is at length perfectly

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transmuted, and changed into Blood like the former.

The Blood being thus made out of Chyle, is by the Arteries, conveyed to all the parts of the Body for their Nourishment, but the most pure and Spirituous part ascends up to the Brain, (where out of it the Animal Spirits are made) being the Seat of Phansie, Reason, Judgment, and Memory, (which noble Faculties by those Spirits are exercised) as also of all Sense and Motion; for from the Brain are all the Nerves (or Sinews) divided into all the parts, which cause a voluntary Motion in the Body, by which it walks, stands, lyes down, labours, rises, or useth any other Exercise, according to the Dictates of the Will, which cannot be done without the ministry of the Nerves.

Thus you see the whole Oeconomy of Nature; how, what is received at the Mouth is turned into Chyle by the Stomach; that Chyle into Blood by the Heart, &c. which being by the Arteries (like so many Channels or Conduit Pipes) conveyed to the principal Member, and from thence

by abundance of ſmaller Veſſels into every part of the Body, Growth and Vigour at leaſt, a continual and ſuitable Supply ought to be thereby communicated to the whole.

But if what is taken into the Body, that is, our Meats and Drinks, be either improper in quality, or too great in quantity, it does in either caſe diſturb this curious Oeconomy, and fruſtrate Natures Intentions and Operations; for as unwholſome Meats and Drinks muſt needs give an unwholſome Nouriſhment (the Effects always precipitating quality conſentaneous to its Cauſes) and every thing delighteth to produce its Simile's, ſo if the Errors be only in quantity (which though too frequent, yet rarely happens without the other) the Conſequence is ſtill worſe, exceſs in Eating and Drinking laying the Foundations of almoſt all Diſeaſes; for ſcarce could the Starry Influences, Injuries of Inſalubrious Air, various Seaſons of the Year, and the like External Accidents, have power to beget Diſeaſes, unleſs the Body were prediſpoſed to receive their Effects by ill Humours, is the Reſult of Indigeſtions,

ons, and originally caused from the Faculties of the Stomach being abased and perverted; for when the Stomach is nauseated with disagreeable Food or Drink, or over-charged with Excess, it cannot conceal and turn such Matters into good Chyle (but not being able to contain it long) thorow ill Crude, as it is into the Intrails, which being also oppressed, cannot so speedily conveigh thorow them the indigested load, but it receiveth there an imperfect alteration, and so is by the Lacteal Vessels carried to the common Receptacles of Chyle, and from thence to the Heart as before, which being indisposed at the receipt of such unprepared matter, is uncapable to convert its unequal Mass into pure Blood, but it becomes Crude and Undigested, and in time acquires a pernicious Sharpness, or some other evil quality, which being carried to the Brain, (the Fountain of Sense and Motion) it clouds it with Vapors and superfluous Humours, and its noble Faculties are thereby interrupted, the brisk and active Phansie clogged and dulled, Reason mudled, and Judgment vitiated, and

all the admirable Store-house of Memory oppressed and confounded; from these nobler Parts and larger Vessels, it is throughout the small ones spread all over the Body, every part taking its unhappy share, and by reason of the want of its due Concoction in the principal Members, cannot give due Nourishment to those parts remote; but by these Errors often repeated, the Harmony of Nature is every where disturbed, and the whole Body made a Magazin of corrupt Humours, which (like home-bred Traitors in a City) are continually ready to let in fierce and cruel Diseases upon the least External Attack, or (if that be wanting) will from their own Malignity (as Domestick Rebellions and Insurrections are caused in ill govern'd States) creates Disturbances within, endangering the Peace both of Body and Mind, and even threatning Subversion to the Throne of Life. By what has been said, it appears of what vast Importance, due Consideration, and Caution in our Meats and Drinks is, not only for the Securing Health of Body, Prevention of Diseases, but also in order to the ob-

obtaining Serenity of Mind and Calm Affections, and the improving all our Intellectual Faculties, 'tis an old Rule, *The Passions of the Mind follow the Temperament of the Body*; for such diet as you use, such will be your Blood; and as your Blood is pure, or impure, such will be your Spirits, Natural, Vital, and Animal, and consequently all Functions and Operations of Body and Mind shall suitably be altered. Take a Man never so modest, just and peaceable, let him over-charge himself with strong Liquor, what a strange Metamorphize, altogether incredible, did not the lamentable frequency convince us, shall it make, as if some Body had stoln away the Man, and left a Beast, or rather a Devil in his shape; so do we not daily see, that those who addict themselves to Gluttony (though not so soon, yet in time as certainly as the other) lose their Parts, and of sharp, witty, judicious Persons, become Fools and stupid Sots: But of the Inconveniences of improper Foods, and Excess even in the most Innocent, I have even at large Treated in other of my Writings; not omitting, as occa-

sionally, to say something thereof here; but the main Scope of this present Treatise shall relate to Drink, and some particular Foods, that may be proper for such as are afflicted with the Stone and Gravel, and also the Sorts they ought to forbear (not so much to shew the odiousness of that Swinish Sin, Drunkenness, nor in admonishing those who think themselves, and are by others numbred amongst the most sober, that even they are guilty of great Excess in the quantity of Liquor, as well as in the quality, which through ill Customs they swallow down beyond the necessity of Nature) but especially to take notice of the ill quality of those Liquors that are used by most People, arising from their undue Preparations, and to shew both the Reasons how, and why the same do breed Diseases in Human Bodies; as also to offer Remedies whereby the same may be prevented, and Drink truly refreshing, exhilerated, and friendly to Nature, made and accommodated to General Use.

The first step towards the Generation of the Stone and Gravel, as also the Gout, Consumption, and various o-

other

ther Diſeaſes of the like Nature, is the frequent drinking of ſtrong, hot, ſharp, intoxicating ſtale Liquors, and fiery prepared Drinks, as Beer high boiled with Hops, Brandy, Rum, old Wines, eſpecially Claret and Whitewine, which for the moſt part tend towards a Spirit, (*viz.*) Heat and Sharpneſs, becoming its predominating quality, all ſuch Drinks do, in ſuch Conſtitutions by Simile, contract and generate in the Paſſages and Ureters a hard gretty Subſtance, and of a mixt Saturnine Martial Nature, which is the firſt principle and beginning of the Diſeaſe called the *Stone*, and all its Symptoms and Attendances. Nor is that the only Evil thereby occaſioned in the Human Nature, for ſuch Liquors do too violently ſtir up and evaporate the pure eſſential Spirits, and as it were burn up the ſweet Oyl or Humour *Radicalis*, the Balſom of Life, whereby the Blood becomes Infected with a ſharp hot quality, and its free Circulation is obſtructed, which cauſes unnatural or burdenſom heat in all the External Parts, and lays the Seeds of various Diſtempers, according to the Nature of

of each Conſtitution, Country, and Clymate, as Conſumptions, Palſies, Fevers, Gout, Stone, and the like.

Secondly, It is alſo to be noted and conſidered, the boyling of Hops two, three, or four hours in Beer, is a thing of a pernicious Conſequence, tho' it be unadviſed, and ignorantly practiſed, they falſly imagine that there Drink become the better thereby, whereas indeed they do by that Error, in a great meaſure, evaporate or ſuffocate the pure Spirits, which are the Preſervers of the ſweet friendly Balſamick Body, in all things whence the amiable, meek, or mild opening quality do exiſt, which whilſt any thing remain intire or unviolated, is the Moderater and Qualifier, of the harſh, bitter, aſtringent Nature; therefore Hops and Beer ſo boyled do prove very injurious to ſeveral Conſtitutions; for after Drink is thus prepared, the predominant quality in it is hot, fulſom, ſtrong, and bitter, and of a reſtringent Nature and operation, prejudicial to Health, eſpecially to all ſuch perſons, who by their Conſtitutions are ſubject or inclinable unto the Stone or Gravel.

Thirdly,

Thirdly, It is further to be considered, That the boyling of Wort, or any Spirituous Liquor that is drawn or extracted from things, whose Body is opened by Firmentation, as Malt is in a very high degree, does not only destroy and evaporate the fine, thin, subtle Spirits and Quality, which are only capable of Penetration, but it does, as it were, fix or stagnate the whole, by which it becomes of a grosser, fuller, or stronger taste in the Mouth, which through Use, Custom, and Ignorance is esteemed a Vertue or Strength; but the contrary is to be understood; for thereby it becomes of a heavier Operation, lies longer in the Stomach, sending gross Fumes and Vapours into the Crown, and seldom fails to obstruct the Passages, because it hath lost great part of those fine penetrating properties, which is easily demonstrated to your Senses; (*viz.*) Unboyled Wort hath a fine pleasant sweetness in taste, and it is of an opening, cleansing quality and operation; and then taste or drink some of the same Wort boyled with or without Hops, and you will find that this last

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hath not only loſt its pleaſant taſte and ſweetneſs, but alſo its opening penetrating Virtues, by which it becomes of another Nature and Operation; which Fermentation does in ſome degree help, but it cannot regain thoſe fine, thin, penetrating Virtues and Spirits, that it hath loſt in the boyling, the fierce heat of the fire, being an utter Enemy to all ſpirituous Drinks, Liquors, or Cordials. It is alſo to be noted, that unboyled Beer or Ale do generally drink ſmaller in the Mouth then that which is boyled, becauſe its ſpirituous, ſweet qualities are not ſo much deſtroyed, ſuffocated, or ſtagnated by the fiery heat of the fire, as the other, but it moſt naturally warms the Stomach, and not ſo ſubject to ſend Fumes into the Head, and runs quicker thorow the Body, purges more powerfully by Urine, which are naturally Teſtimonies of its Virtues, and that the better Parts are preſerved in the preparation. Alſo it is further to be conſidered, That all ſorts of Drinks made without fire, altho' with raw, crude Fruits, Apples, Grapes, and the like, as Wine, Syder, and many other

ther ſorts, are not only more ſpirituous and briſker in operation, but alſo more cleanſing and penetrating, if order and temperance be obſerved. But note, that all ſorts of fermented Drinks are much better and greater preſervers of Health when new, then old or ſtale, for Age does naturally conſume and turn the mild, ſoft, ſweet, opening, healing Virtues, into a hard, keen property; for this cauſe all ſtale Beer, old Wine, and Sider, are far hotter in operation than new, and conſequently more prejudicial to Health, eſpecially to all ſuch as are naturally ſubject to the Stone, Gravel, Gout, or Conſumption, for it over-heats the Blood, and conſumes the Radical Moiſture; not but that the new Wine, Syder, Beer or Ale, are endued with as great a quantity of Spirits as the old, as is manifeſt in Diſtillation: But ſo long as the mild, ſweet, opening Virtues remain intire, ſtrong, and powerful, this harſh fire, keen or ſharp Spirit, is thereby moderated, qualified, or allayed by the ſweet Imbraces of thoſe friendly Virtues; which friendly quality, Age turns into heat, ſharpneſs, and keenneſs,

neſs, as is moſt clearly manifeſted in the firmenting of all ſweet Bodies, which no Art can cure or bring back, it being eaſie by the help of the fiery Art to deſtroy all the mild, opening, friendly Properties of each thing, and turn or tranſmute them into their Original, *viz.* into a hot, ſtrong Spirit; but when this is done, there is no further Progreſs to be made, for it then ſtands in its original Qualities, and will admit of no cure; therefore it is eaſie to deſtroy, but hard to make alive, eſpecially in all Fire Operations; and remember this, that whenſoever any violence is offered to any thing, more eſpecially to things that has paſſed thorough firmentation, that the beſt and friendly Virtues do firſt ſuffer Injury, or Prejudice, which every one ought to underſtand, firſt in themſelves, and ſecondly in all other things, more eſpecially in all Preparations by Fire; therefore ſuch as would drink Beer, or Ale, more wholſom, may, unleſs they be too old to learn, and too obſtinate to be taught, obſerve the Rules following, which will make your Drink wholſomer, and ſave you both trouble and

and charge; and if neither Profit nor Regard to Health can wean you from the ſlavery of ſilly old Cuſtom, your Underſtandings are certainly miſerable already, and no wonder if your Bodies prove ſo in a little time.

Firſt, Make your Water or Liquor near boyling hot, then put juſt ſo much into your Maſhtub as will wet your Mault, ſtir it, and let it ſtand half an hour, which will diſpoſe the Mault the better to give forth its Virtues and Sweetneſs into the Liquor; then add your whole quantity of Water or Liquor to your Mault that you purpoſe to put up the firſt time, then let it ſtand one hour and a half, but if you would have your firſt Wort very ſtrong then two hours, if the Seaſon be not hot; then put what a quantity of Hops you think convenient into your Receiver, and let your Wort run to them, and after your Hops have infuſed an hour and half in your Wort, then ſtrain it off in your Coolers; you have done with your firſt Wort. Then put upon your Mault your ſecond Liquor near the ſame Heat as the firſt, rather cooler if any difference; but this muſt ſtand

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on your Mault but one hour at moſt; then take what quantity you pleaſe of freſh Hops, and put into your Receiver as before, and let your ſecond Wort run to them; then take both ſecond Wort and Hops together, and put up into your Copper, there let them infuſe till your Wort is near boyling, but not boyl; then ſtrain this alſo into your Coolers, which you have done with alſo. Now if you would inlarge your quantity, which is not proper, which in its due place I ſhall demonſtrate, then put up what quantity you think convenient of cold Water, and let it ſtand, not more than half an hour, and then run it off to ſome freſh Hops, and then put this third Wort, and alſo Hops, into the Copper, as you did the ſecond, and let the Hops infuſe till they are near boyling, then ſtrain it off into your Coolers, and you have done; but you muſt remember that your Liquor or Water do not boyl, for boyling of Water does irritate and evaporate the ſubtle fine penetrating Spirits, whence the more friendly, mild, opening qualities do exiſt, which do make ſuch Water or Liquor more harſh, hard and fixed,

ed, which do render it not so capable to draw forth or extract the sweet virtues of the Mault; for boyling of Water does open its Body, and sets the Spirit on the wing; for this cause all Water that hath been boyled becomes of a colder, harsher, and harder Nature than that which hath never been fired, and therefore it will not prepare any Foods and Drinks so Natural, not to that advantage as that which hath not been boyled. And that you may be convinced of this Truth, boyl a quantity of good River Water, and put it into a good clear Vessel, and let it stand awhile, and then take a like quantity and put into another Vessel, and let that stand the same time as the other, and you will find the boyled Water to stink, and never be sweet again, but your Water which remains intire, not touched with the Fire, will also stink, or rather firment, but then it will be sweet and good as for any use as before; the Reason thereof is this, for the Fire doth force forth and evaporate the essential Spirits and good preserving Virtues, which do render of a dead, dull, phlegmatick, gross Nature and

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Operation, as we have more largely Discourſed in our *Way to Health*.

Secondly, It is a general Cuſtom to put up hot Liquor a third time on your Maulr, or rather Grains, and to let it ſtand an hour or more, which makes a very ill ſort of Drink; for the firſt and ſecond Liquors have extracted or drawn forth all the brisk, lively, ſweet qualities of the Maulr, ſo that this third hot Liquor hath nothing to work on, or draw forth, but only a groſs Subſtance, ſtinking, harſh, bitter, or keen quality, void of all the ſeminal or ſweet Virtues. Now if there be any goodneſs left in the Maulr or Grains, it is weak and fainty, and the groſs, fulſom, Martial, Saturnine Properties are ſtrong, and have obtained the Aſcendant, and therefore they do in a moment ſwallow up the fading Virtue, and tranſmute it into its own Property; for theſe fiery qualities do, with open Jaws, devour the friendly Virtues, and turn them into their own Nature, (*viz.*) into a fiery keen quality, a meer *Caput Mortuum* Phlegm; for all things when they have attained their higheſt degree, limit, or perfection, do by degrees,

degrees, as it were, go backwards, and sink towards their Original or Root whence they proceed.

Thirdly, By what hath been said it appears, and ought to be considered, That the same Beer that is made of the third putting up of the Liquor on the Mault or Grains, is generally pernicious to Health: for as is mentioned before, the first and second Liquors, have before drawn forth all or most of the good, sweet, friendly Virtues, and there remains nothing but a dull, heavy, gross phlegm of a tart, sour Nature, which incorporates with the Liquor, and is of a very unpleasing taste, and small, and then the common Custom is to take this third Wort, (indeed not fit for Hoggs wash) and boyl it stoutly with the Dregs of the Hops which hath been boyled several hours before in the first and second Wort, which still doth more increase the Mischief; for the boyling of Hops totally suffocates, evaporates, and destroys all the volatile Spirits and soft friendly Virtues, and there does nothing remain in them after such boyling, but an harsh, bitter astringent, sour Property,

perty, which ſuch ſmall Wort in the boyling draws forth.

For this cauſe moſt ſmall Beer, eſpecially that which is made after Ale or ſtrong Beer, is injurious to Health, and the common drinking thereof does generate various Diſeaſes, but more eſpecially the Scurvy in the Blood; therefore all that do regard their Health, ought to forbear drinking ſuch ill prepared Liquors. The beſt Small, or Table Beer, is to be made by adding a large proportion of Liquor to your Mault (according as you would have it) and then mix the firſt and ſecond Wort equally together, for the Reaſons before mentioned, for all Preparations were intended to open the crude Body by fermentation, or ſome other way, which do not only awaken, and ſet the fine Spirits and friendly Virtues on the wing, but alſo in ſome degree excite the harſh, bitter, ſour, aſtringent Properties, but ſtill the balſamick Virtues are moſt volatile, and readieſt to give forth themſelves, when communicated to a proper *Miniſtrim*, as appears not only in the Art of Brewing, but alſo in common Chymiſtry the

the Spirits and good Properties gives forth themſelves, and runs off, firſt and afterwards the bitter, aſtringent, ſour, harſh ones follows.

Fourthly, The quantity of Hops for Beer, if you propoſe to keep it half a year, or a year, ought to be ſix or ſeven pound to eight Buſhels of Mault, and ſo proportionable; but for Beer or Ale that is to be ſpent preſently, two, three, or four to eight Buſhels will ſuffice. Alſo note, That all ſorts of Beer or Ale are beſt new, and much more agreeable to Nature, as I have mentioned before; for the longer any firmented Drinks are kept, the more they tend towards harſhneſs, keenneſs, and ſharpneſs, and the Saturnine, Martial Properties are thereby advanced, and the mild, friendly qualities debilitated, for which reaſon all ſtale Beer does heat the Body, and much more diſorder it than new.

Fifthly, Another thing is in a moſt ſpecial manner to be noted, (*viz.*) That your Veſſels in which you cool your Wort, ought to be well cleanſed; and alſo your Maſh-tub (*viz.*) waſhed well with cold water, which is better than

than hot; for boyling water does, as it were, fright or drive back into the wood a certain sour, fulsom quality that the former Wort left behind, and which the wood of the Coolers had suckt in; for the humidity or sweet quality that the wood receives from the Wort, do presently turn very sharp, sour, and keen, especially in hot Seasons of the Year, so that when the fresh, new, sweet Wort comes into such Coolers, it does most eagerly and powerfully attract and draw forth that lurking keen, sharp, sour quality that the wood had received and retained, which will occasion the whole to become of a sharp quality, which is called (*Pricks*,) but hardly perceivable to the Palate; but when it is fermented, this evil quality gets the Ascendent over the whole, which is the principal occasion why Brewers Ale in hot Seasons will not keep above four, five or six days, or thereabouts. Now the best way to prevent this Evil is, that your Coolers are still washed well in cold water, wherein some bitter Herbs or Seeds are infused 24 hours, as *Wormwood* gathered and dried, as

we have taught in our *Way to Health*: and after they are well cleansed with this bitter water, then expose your Vessels to the open Air as much as possible you can, for nothing sweetens and cleanseth so much as Air; also avoid putting your Vessels into Cellars, or any close Places where the Air hath not its free influences. The like is to be done in the cleansing your Tun in which you work your Drink in. The like is to be understood in Ovens; for if you bake spicy Foods, as Pies, and the like, and afterwards heat the Oven for small Bread, such Bread will be tinged, and smell strong of the former things, that is, if the Oven be heat presently; but if the Oven stands open two or three days, in which time those spicy qualities will evaporate; for the Spirits of things are so quick, powerful, and subtile, that they penetrate even the hardest of Bodies, which neither fire nor water can presently extinguish, but they remain as it were intire and fixed, until a suitable subject matter be offered, into which, as by Simile, they retreat, and therewith readily incorporate, and therefore re-

member your Friend the Air; and to prevent this and many other Inconveniences, expose your Vessels to its free Influences; for no Element hath so great power to cleanse, sweeten, and to give true Life to every thing, according to the nature of each, as Air; and where it has its free Circulation and Influence, it destroys all Putrifaction, Vermine, and evil Scents. But because Brewing is become a Trade, and such must Brew three or four days in a week, therefore they have not sufficient time to expose their Vessels to this cleansing Element, as Housewives, and others, that Brew only for their own private Families, it will therefore be convenient for them to Copper, Lead, or Tin their Coolers over, as also the Mash-tub or Tun they firment or work their drink in, but Copper and Tin is best, which will in a great degree prevent the souring or pricking of their Ale in Summer, and their Beer will have the same advantage, for the sweet Spirits cannot so easily penetrate those hard Metaline Bodies, nor will so great a quantity of Humidity enter, and that which doth

does will not become sharp, nor sour as in wood, having no such subject matter to work on.

It is also to be noted, That your Wort ought to stand very thin or shallow in your Coolers, for that will preserve it from fretting and growing sharp or keen, if the other Circumstances before-mentioned be observed. Moreover, your Wort ought to be, as it were, quite cold, before it be put together to work; for if it be set together too hot, it will ferment so violently, and in a moments time irritate and awaken the hot, sharp, fiery Spirit, which should not be stirred up, which spends and destroys the pure fine Spirit and sweet Body, and consequently cause your Beer or Ale to grow stale too fast. Nor ought you when your Beer or Ale is in the Tun, to beat your Yest or Balm into it, as the Custom of some Brewers is, especially in and about *London*, which is very prejudicial to Health, and ought to be restrained by some Law; for this beating of the Yest into the drink does so mix, and as it were incorporate them together, and flatten or suffocate the

fine penetrating Virtues, that in i
firmentation the gross excrementitio
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Parts, by which means it does reta
a strong, gross, and fulsom sweetne
which too many ignorant People a
mire, and count good and nourishin
but in truth, such Liquors fail not
fur, foul, and obstruct the Stomach a
Passages, sending dark dulling Fum
and Vapors into the Head, and also g
nerate an hard, gritty quality in Pe
ple subject to the Stone and Grave
Also such Drinks are of evil con
quence to Women who are of tend
Natures, and weaker Spirits and He
than Men, therefore let them refra
the same, if they have any respect
their own and their Childrens Health

The usual Course in Brewing, is
let your Drink work in the Tun till
begins to fall or firment more gent
and then to Tun it up into your Cas
which new motion and agitation p
the Drink upon a fresh firmentatio
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more, which is apt to make it fret
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ing makes all Drinks to grow keen and stale, sooner then when its firmentation is moderate. It will indeed in such Case become fine somewhat sooner, because the volatile Spirits and sweet Body is wasted, or rather turned into sharpness by the two long and fierce firmentation. Therefore, those that have a mind to avoid this Inconvenieney, ought to Tun or put up their Drink young, as the Brewers calls it, that is, before it hath firmented too much, (*viz.*) so soon as your Drink works — you ought to Tun it into the Barrels or Vessels, and you need not doubt but it will work sufficiently; nay, you may when your Wort is thorough cold, mix your Yest well with your Wort, and put it into your Vessels presently, and it will do extraordinary well.

Now if any think that so short a time of Infusion as I have prescribed will not get out the Virtue and Goodness of the Hops, without boyling of them stoutly, I answer, That all the mild, friendly virtues of Hops lies as it were outward and ready, which with the least violence are drawn forth, as appears by that delicate Scent and Odor which

they caſt abroad; nay, ſo free and tender they are, that if they be not cloſe ram'd or ſtuffed into Baggs, the very Air ſhall ſteal away moſt of their Excellency, and if ſo, what will the fierce heat and violent boyling do, which every conſiderate wiſe Man ought to conſider.

Now as to the Nature of Hops, there is in them a moſt excellent glance or friendly opening quality, more eſpecially if they were dried in the Sun, which is to be preferred before the Hoſt or Kill; for the ſpirituous part of this Plant is ſo nice, that it cannot indure any violent heat without prejudice to its fine Virtues, and you might almoſt as rationally make your Hay that way, which if you ſhould be ſo dull as not to perceive your Folly, I doubt not but your bruit Beaſts would upbraid you of indiſcretion, and teach you the difference. Hops naturally purges powerfully by Urine, if prepared and uſed with underſtanding, ſo that they are unjuſtly charged to breed the Stone, for on the contrary, they are a ſpecial Remedy againſt it, if ordered with judgment, and as they ought to be; but

as every thing consists of Contraries, they may, and do occasion the Stone, and other Diseases by accident; but it is only when they are abused, and after their good Virtues are drawn off, or evaporated by the force of Fire, as boyling, and the like, which is done in a trice; for no Herbs that have been dried as they ought, will endure the Fire, or Boyling without manifest prejudice to the best Virtues; but it is a gentle Infusion that will naturally, and without violence to Nature, extract or draw forth all that is desired in Hops, or any other dried or prepared Herbs; but 'tis true, it will not rouze nor infect your Liquor with their original harsh, bitter, fulsom, keen, hot Properties, which too many, for want of distinguishing the Principles of Nature, call Virtue and Strength; indeed Strength and Fiercenels it is, but far from Virtue in respect of Humane Bodies, nothing scarce being more inimical and injurious thereunto, which evil Properties in every thing are the more drawn forth and increased by over much boyling, especially in Herbs and Vegitations which have been al-

ready fermented and digested by the Influences of the Sun and Elements, whereby the gross phlemy parts are opened, and the Spirits set upon the wing ready to come forth upon any gentle Summons.

But the swinging Objection is yet behind; You undertake (cries the professed Brewers, and the good Dames) to teach us to brew, yet leave out the principal Verb; you say the Liquor, before it be put to the Mault, must only be moderately hot, not boyled: Well, suppose we should yield to this, still you forget to tell us, how long it ought to be boyled after 'tis drawn off the Mault: Sure you would not have us brew without boyling at all, and make raw Ale and Beer, and take 12 or 16 *s. per* Barrel only for a little Water bewitcht, the Rincings of a parcel of Mault, and a few Hops in a little warm Water, with a small doze of Yest to make it bubble in the Barrel, is like to make excellent humming Liquor. You complain of our Ale not keeping above a week; Is it possible (if unboyled) it should keep at all? Nay, Can Absurdity call it Beer or

Ale? He is like to have Customers, who should write over his Sign, *Here's Beer and Ale to be Sold that never was boyled.* When the great Fault that all the World finds with the Common Brewers Drink, is, that they do not boyl it half enough; and yet they boyl it double the time as most House-Wives do. But if you could make good your Words, *That good Ale and Beer might be made without boyling away a great quantity of what they put up*, the Company of Brewers might well afford you Five Hundred Pounds a year for the Invention; for they could save almost as much as their Excise comes to.

*Answer.* This I confess is the common Leiry, but it affects me no more, than the buzzing of Flies about my Nose in Autumn. The Objection consists of several Parts, I will endeavour to answer them in order.

First, As to the boyling of Wort after drawn from the Mault, I do aver, that it is not only unnecessary, but mischievous, for the Reasons before-mentioned, and also by what follows. 'Tis not boyling, but a due firmentation that makes excellent generous Liquor.

Wine and Syder are not boyled (at least not commonly) yet few People scruples, or think them ever the worse: What's the Reason? Because they will say, the Grapes and Apples have passed through as much digestion as they ought, or need to have, by the ripening Influences of the Sun and Elements. Well then, and what's the matter but ripe Barly, which has not only received a far higher digestion by the same Sun and Elements, and will thereby remain good and sound several years, which the best Grapes and Apples will not continue good a tenth part of the time; and though it be harder and more tenatious in its kind, has yet undergone a second by its being made into Mault, and a third afterwards by our way of Infusion in Water, fitted to a due warmth to extract its spirituous Virtues and sweet Body, should need a fourth of boyling so long as you talk of. Is Water (seeing it is originally designed by God, and his Hand-Maid Nature, the common Drink for all Creatures) of such an ill Nature or Quality, that it requires so much boyling? No certainly; for boyl a Gallon of

of Water to three Quarts, and let the remainder ſtand eight or ten days, and you'l find all its brisk pleaſantneſs (before to any accuſtomed or undepraved pallat as reliſhing as any Liquor whatſoever) wholly loſt, ſo that you, or any Beaſt, will nautiate to drink it. The Reaſons why we heat Water in Brewing to ſuch a competent degree, is not ſo much to correct its Rawneſs, as they falſly call it, as to qualifie it to open and draw forth and imbibe the good Virtues of the Mault, and ſo likewiſe of the Hops, which being once effected, all our pains in boyling is ſuperfluous, and not only ſo, but detrimental too; for henceforwards, if you proceed in your boyling, you do but raiſe and induce thoſe fierce bitter Spirits in each thing or ingredient, which though fitly planted in them by Nature, for their own particular Conſervation, were yet never intended for the uſe of Man, as being injurious to his own Nature when unduly ſeperated from the friendly qualities or light of Nature. If then neither the Water, nor the Mault, nor the Hops require this tedious boyling, why is it practiſed? Or, rather is it

nor a demonstration, that the same is detrimental; since in all Nature's ways unnecessaries are hurtful, and over-doing there (as well as in Morals) is a badge of Vice. You talk of Rawness, 'tis but raw that is indigested (Argument) but the Drink I recommend is not such, since it has passed through all the digestions and firmentations that it ought to do; and if People will not be willing to give 12 or 16 *s.* *per* Barrel for wholsom Drink, as for unwholsom, I can neither help nor hinder it, any more than perswade an ignorant Irish-man to quit his stinking Butter (of as many Colours as the Rain-bow) for wholsom, sweet English Butter, which he counts hath no taste in it; all this is but the effects of Custom. But add further, That this unboyled Drink will not keep; I answer (better for all good Intents) than your parboiled Gear. The best way to prove a thing feasible is to do it: Now I have more than once made excellent Beer that never boiled, and yet has kept good, in your sense, a Twelve-Month, and he that keeps any longer, has kept it six Months too long.

As for what is intended for long Sea Voyages, 'tis a particular busines, and so the boyling of it with Hops a great while, may, together with excessive Salt Meats, notably help the Seamen to the Scurvey, and yet both the one and the other might easily be avoided. But still you urge, the only Fault all the World finds with Brewers of common Ale and Beer, that 'tis not boyled half enough, yet, and with as much Judgment, as once an honest Tubman, whose Imployment was to carry Beer and Ale from Brew-houses to his Masters, whom I imployed to carry my Ale, who would needs be tasting: *Ay marry Master*, quoth he, *this is good Ale indeed, a Man may taste this is well boyled; if Brewers would but boyl theirs so, we should not have such filthy unwholsom Drink in every Ale-house*; whilst all the while the Ale he drank never boyled one wallop. But if I could make my words good, the Brewers might give me Five Hundred Pounds *per Annum*, and get Mony by the bargain. I have made good my words, but I dare not undertake to rectifie at once all the debauched Palats, and depraved Judgments

throughout the Kingdom. If abundance of People will love fulsom Ale, with Yest thwackt into it, to make it as they think strong and mighty, or the rueful Juices of parboyl'd Hops, and will Court the Stone, the Scurvey, the Consumption, and the like, to make work for the Sexton and the Flanel Weavers, I can no more help it than the Self-Murther of above 40000 a year, by the use of that Alamode Liquor, *Brandy*. And as for a Pension from the Brewers, I am as far from seeking it, or (bless God) from needing it, as (I fear) they will be from following my well intended advice; for it is no new thing for Men, over whom Custom and Tradition hath got the Ascendant, to act not only against Reason, but even contrary to their own true Interest too. Much more I could say, but I think this enough for such a Vulgar Objection.

Here give me leave to tell you, that there are great a number of brave Herbs and Vegitations that will do the business in brewing, as well as Hops, & for many Constitutions much better; for 'tis Custom more than their real

Vertues

Vertues that renders Hops of general Use and Esteem; they are an excellent Herb, and would be much better, if they were or could be dried in the Sun. Some other Herbs I shall her mention, fit to be made use of in Drinks.

*Peny Royal* and *Balm* are noble Herbs, and of excellent use in Beer or Ale; they naturally raise and cheer the drooping Spirits, and open and cleanse the Passages after a friendly way, and with a mild Operation. And also they add great strength and fragrancy, and makes brave, well tasted Drink, good to prevent and cure all, or most of those Diseases which the wise Ancients have appropriated that Herb unto. The like is to be understood of *Mint*, *Tansie*, *Wormwood*, *Broom*, *Cardus*, *Centuary*, *Eye-bright*, *Betony*, *Sage*, *Dandelion*, and good *Hay*; also many others, according to their Natures and Qualities, and for those Diseases to which they are respectively appropriated. But note, that all and every of these Herbs ought to be gathered in their proper Seasons, and dry and preserved as we have given Directi-

ons in our *Way to Health*; for you ought not to use any Herb or Vegitation in Beer or Ale whilst they are green, except there be a necessity.

Secondly, When you infuse in your Beer or Ale *Wormwood*, *Broom*, *Tansey*, *Cardis*, or any other Herb that exceeds in bitterness, you ought not to let them lye in your Wort above half an hour, or if you put in a good quantity, a quarter of an hour will be enough; for in all such bitter Herbs the Martial and Saturnine harsh Properties are near at hand, and the warm Wort will quickly stir up and awaken their harsh, bitter, strong, astringent qualities, which will presently devour, suffocate, and destroy the fine spiritous Virtues and opening cleansing Properties; and then such Drinks become of an hard, harsh, constringent Nature, and are apt to obstruct the Stomach, and send Fumes into the Head, heating the body and blood too violently; therefore all, or most Infusions of Herbs, made after this common way, more especially of bitter Herbs, are naughty and injurious to Health. As for Example; They put a quantity

of *Wormwood*, or some other bitter Herb, into their Beer or Ale, at or after it hath done working, and there let it lye infusing (or rather rotting) two, three, four, five or six Weeks, and in Ale-houses so many Months, until the Cask be out, whereby all the good, opening, penetrating, brisk Spirits, and fine Vertues of such Herbs are totally destroyed, and instead thereof the Drink impregnated with their contraries, (*viz.*) with the harsh, bitter, churlish, inimical Properties, especially when such Infusions are made of *Wormwood*; for this reason common *Wormwood* Beer and Ale does not only hurt, but by degrees weaken the natural heat of the Stomach, but sends dulling Fumes and Vapours into the Head, and does prejudice the Eyes. 'Tis certain, Infusion of Herbs, if due order be observed, is the best and most profitablest way yet found out to obtain their Virtues, both for common Use and Physick, far beyond Waters and Spirits drawn from them by Distillation, for thereby a burning, fierce, brimstony Spirit is extracted, void of all the mild, cleansing, opening Quali-

tics or mild Virtues, which in firmentation are turned into a Degree of Anasidity, which fits it, and renders it capable of Separation. As for Example, Take Sugar (which is the most balsamick and highest sweet of any thing in the World) firmentation will in a little time turn the whole sweet Body into a sour, or a degree of sharpness, then distil it, and you shall have a hot, burning Spirit, and for every pound of Sugar you will have near a pound of Spirit. Here you see the whole, sweet, pleasant Body is turned into a fierce, strong, burning Spirit, which has its uses in Physick, but otherwise pernicious if commonly drunk, as too many do. The very same is to be understood in the firmenting and distilling of any sorts of Herbs; as in the Spirit of Scurvy-Grass, so much of late cried up for its wonderful Virtues against the Scurvy, when in truth there is nothing in it; for if you take Scurvy-Grass, and infuse it in Brandy, or any other *Minstruum*, for a certain time, till it firments to such a degree, and then draw it off, or distil it, and instead then of obtaining the friendly, mild,

mild, cleansing Virtues, and middle qualities, you have a strong, fiery, brimstony Spirit, which is not so good as rectified Spirit of Wine, and it hath no manner of force to cure or prevent the Scurvy in the Blood, for in good earnest, the frequent use of such Spirits do heat the Blood, obstruct the Stomach, and increase Scorbutick Diseases. The greatest Virtues it hath, it being put into Ale, Beer, or Wine, in a Morning fasting, it quickens the Stomach, as Spirits do and seems to purge by Urine, as most mixed Drinks do, especially when Spirits are mixed with other Liquors, but it is the order and Time, and the Liquor it is put into, that is the principal point why it purges by Urine, being generally drunk in a Morning fasting, when the Stomach is free from Food, and the Passages least obstructed, then a Glass or two of any sort of Liquor or Drink will quickly run thorow a man, and purge much more by Urine, than at any other time of the day. And I do affirm, That if any one take Brandy, or other good Spirits, and in a Morning fasting, drop

sixty or seventy drops into a Glass of Ale, and fast two or three hours after it, and it shall purge by Urine, and also quicken the Stomach, and have as good Effects on the Scurvy as the best distilled Scurvy-Grass, let it either be drawn off with Brandy, or of its self. And also the Mornings draught the good Dame teaches her Husband to drink, (*viz.*) Ale and Brandy mixed together, which will prove as beneficial. The like is to be understood of other things called Medicines, if once the Multitude cries them up, tho' they be never so heterogene and improper, they must do wonders.

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*What*

## *What Water is beſt to make Mault.*

RUnning or River Water is to be prefered before either Spring, Well, or Pond Water, which do contain a cartine Unctious Virtue, or Saline Fatneſs, that it attracts or draces from the ſurface of the Earth, from which good Quality and ſweet Virtues all vegitations do grow and proceed; beſides River Water have not only the benefit of Motion, but alſo the benevolent Influences of the Cœleſtial Bodies running in the open Air and Light of Heaven, which do by its fine Vapors penetrate and purge it from its harſh Earthy Qualities, and as it were open its cold Body, warming and induing it with a Spirituous Airy, and Balſamick Virtue, of a ſoft Nature and Friendly Operation, this being the cauſe why River Water will perform all preparations in Houſe-wifery better, and to more advantage than either Spring, Well, or Pond Water, therefore it is the principle Water to make your

Mault with, for these good Virtues and Saluteral Quality do never wholly depart from the Mault that it hath indued it withal; besides, this Water does more naturally open and penetrate the Body of the Corn with a certine, mild and sweet Violence; the next in Goodness to this is Spring Water, but remember to avoid all Cold Constringent Waters, and such as will not wash, for such are of a Saturnine Earthy harsh Nature and Operation, and they do equally indue all things that it doth prepare with its ill Qualities, as the former do with their good, if you Water your Garden with Well Water, which is hard, hungery, lean and harsh, and with Running, or River Water, there will be a manifest difference, the first hardens the Earth, and Causes the Vegitations to dwindle, and if they be tender Plants, it often kills them, but the latter will not constringe or bind the Earth, but rather make it plump and hollow, and the Plants or Herbs will grow amain, but Rain Water hath the first place of all others, if it could be procured undefiled and simple.

Of

## *Of Mault and how it is made.*

TO make Mault with judgment is none of the ſmalleſt parts of Chymiſtry, ſome ſay that it was firſt Invented in *Egypt* by the Egyptian Phyloſophers, but the Greateſt of Myſteries when Commonly known are not admired. Firſt put your Barley into a Ciſtern, then fill it with water that it Swims 2 or 3 Inches above your Corn, the time of this Infuſion is according as the Seaſon is either Hot or Cold, alſo according to the goodneſs and nature of the Corn, ſome will Infuſe and work more kindly then others, your ſmooth plump weighty Corn does beſt, and will Imbibe or receive the Water more aptly, but your hungry, lean, flinty, thin barly will not Infuſe ſo kindly, the which muſt be left to the Judgment of the Workman, if the weather be warm two days and three Nights may do, in moderate weather three Days and three Nights, but in Winter, eſpecially in Cold, Frosty

Frosty Seasons five or six days will do it no harm, the general way or mark to know when it is Infused or Steeped enough, is to take a Corn endways between your Fingers, and gently Bruse or Crush it, and if you find it equally mellow and that the Husk opens, or as it were a little starts from the body of the Corn, then it is enough; but if your Barley be grown, or any wet have Injur'd it, then be careful that you do not Infuse it too much, which is oftentimes done, which do flatten, dull and wound the Spirituous qualities or sweet Vertues, and such Malt will yield but little Spirit or sweetness, and the Drink made thereof will have an ill flat taste, not brisk nor lively, neither will it keep but quickly grow dead and sour; for the well and long keeping of Beer or Ale depends as much on the goodness of the Mault as Brewing; also you must remember to let your Water drein very well and equally from your Mault, before you take it out of the Cistern 12 or 14 hours in moderate Weather, but 24 or 30 in Cold, especially in very Cold, the better the Water is dreined from

from your Corn, the more equal it will grow or come, then couch or heap it if your quantity be large, and weather warm, into two, but if cold into one, turn it every 4, 5, 6, 7, or 8 Hours, as the Season is either hot or cold, *viz.* the outwardmost part inwards, and the bottom upwards, and keep your Flower clear, that the Corn that lies next thereunto may not be chilled, and so soon as it begins to come, or as some calls it Work, then turn it oftner every 3, 4, or 5 Hours as you did before, and as even as possible, both day and night if you see occasion, more especially if the weather be Cloudy, Warm, and Windy, for the Air is the Root of Life, and when it is agitated, it awakens and blows up the inward Life, and kindles its Spirits, that it becomes more brisk and fuller of Motion, and as it Comes or Works more and more, so you must by degrees spread and thin your Couch, or heap wider and wider, to cool, and as it were fix it, that it may not come too much nor too fast, & when it is come, or growed enough, which all that are fit for this Imployment may easily judge, then spread it

very thin, and keep turning of it 12, 14 or 16 times in 24 hours, especially if the Season be warm, or late in the Spring, as in *March*, *April*, or *May*, great care ought to be taken in the Spring Season, for all things then have a more lively Motion than at other Seasons, and when you have fixed it, or that the Root begins to be Dead, then you must thicken it again upon the Floor, but be careful and keep it often turning and working, that the growing of the Root may not revive; your Shooes ought not to be on your Feet; also let your Judgment and Diligent be such, in working and turning your Mault, and keeping your Floor clear, that it may neither Mould nor Ackerspier, that is, the blade to grow out at the opposite end to the Root, which will mightily lessen the good Qualities, and Sweetness of the Mault, and also give the Drink an ill Taste. Now being come to this Degree, and fit for the Kill, some will turn it up into a great heap, 24 or 30 hours, in which time it will heat, which is very prejudicial, and does in a degree suffocate and flatten the sweet Virtues, this, and

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high drying gives your Beer and Ale a high martial Colour, both which are great violences to Nature, and the Drink made thereof proves injurious to the Drinkers; it sends Fumes and cloudy Vapors into the Crown, hurts the Eyes, heats the Blood, and a great Friend to the Stone and Gravel, with several other ill Operations. Note, The time of its preparation from the Cysturn to the Kill is uncertain, all according to the Season of the Year, whether hot or cold, and the goodness of the Corn, in moderate Seasons it will come to the Kill in three Weeks or thereabouts, but in cold it may be four or five, and as to the thickness and thinness on your Kill Mens Judgments vary, and in several Countries they have several Fashions and Customs, some will put it from seven to ten, or 12 inches thick, which is an ill Custom, and it never fails to injure the Mault, for you must keep a strong violent Fire, which is apt to burn that which lies next the Cloth, whilst that which is uppermost is neither hot nor cold, which do mightily flatten the spirituous sweet Virtues thereof; besides, all the dili-

gence you can uſe cannot dry it ſo equally, and the thickneſs thereof occaſions it to ſend forth a terrible damp or moiſt groſs Excrementious Vapour or Steem, which do oftentimes re-enter the Mault, wounding and ſuffocating the finer Virtues and ſweet Qualities, which gives an ill Taſte to the Mault and Drink made thereof; beſides it will make but little Drink, and that not good nor wholſom, and if ſtrong Drink be made of ſuch Mault, its evil Juices are the more perceptable by heating the Body, and ſtupifying the Sences by its groſs heavy Fumes, being a great Enemy to Nature: Theſe ill Cuſtoms all Mault-makers ought to underſtand and avoid, for every ill Cuſtom and Diſorder in making of Mault is taſted and felt in the Drink, and it is moſt certain, that through *England* there is not one Buſhel of Mault in ſome made as it ought, *viz.* to that degree of goodneſs, which is the occaſion that Ale and Beer have ſo many ill Taſtes and Operations, and that it makes ſo little Drink and weak. Now as to its thickneſs on the Kill, it ought not to lie more than three, four or five Inches, and le

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your Fire be constant, not too fierce, and yet indifferent brisk, which will keep the Spirit and Life of your Mault living, for it may be as well too slack or slow, as too fierce or strong; for when your Fire is too weak, it flattens and dulls the spirituous sweet exhillerating Qualities, and when it is too strong or fierce, it fires and stagnates them, keep turning of it every two, three, or four Hours, and keep your Cloth clear: Also it is to be Noted, That your Kill ought to have convenient Windows, that the gross Steams, fulsome Damps, and stupifying Vapours may pass freely away, and to let in the friendly Air, which will keep all the real good Virtues of the Mault living. Now as to the Complexion or Colour of Mault, White is the best, because most Natural, and therefore in all Preparations and Operations, you ought, as near as possible you can, to maintain the Natural Complexion of the thing, for the tincture ariseth, and proceeds from the fine Spirits and essential Virtues; therefore, if in your Order of making Mault, you alter and change the Colour, you then also change its Virtues, and make the

Drink of another Nature and Operation; for all redneſs, or high colour in Drink proceeds from ſome violence done to the Spirits and fine Virtues in the preparation, for the colour is a ſtranger to the Nature of that Grain, and it ſhows that the fierce Spirits and hot Vapours of the Fire have as it were tranſmitted or changed the mild, friendly, ſoft Virtues and Qualities of the Mault, into its own fiery Nature; and it is not to be doubted, but that digeſtion is moſt Natural that preſerves the tincture moſt intire; force not Nature out of her way, nor change the Form, for then the inward Life and good Qualities of that thing are in danger; for the fierce raging Spirits of the Fire, and Eſſences thereof, do never depart from ſuch parched high dried Mault, but do always remain, from whence the Drink made thereof receives its high bloody Colour, which moſt ignorant People crie up and admire as a Virtue, or good Quality, but the contrary is to be underſtood, and nothing in Mault is a greater Vice or Evil, and the Drink made thereof, together with its long Boyling with Hops, do ſeldom fail to wound

wound the Health of the Drinkers thereof; its natural Operation in the Body, is to heat the Blood, deſtroying Appetite, obſtructs the Stomach, ſending groſs dulling Fumes into the Head, dulls the fine pure Spirits, hinders the free Circulation of the Blood by Stagnating the Humours, and in the Cholerick and Melancholly Complexions generates the Stone, Gravel, Gout and Conſumption; this ſort of Drink is alſo very injurious to Women, eſpecially ſuch as are with Child, or give Sock: In all your preparations of Meats and Drinks uſe diligence, and do no violence to the internal Virtues or Spirits, which are not occult, and not perceptable to the ſight of the Eye; therefore if you have not Wiſdom and Underſtanding to diſtinguiſh the inward Virtues and Qualifications, and what Properties governs in each thing, you may as it were incenſible commit great Errors in the ſmalleſt and meaneſt Preparations, as indeed moſt do for want of an inward Underſtanding of the forms of Nature, and remember this, that the nearer you come to Nature, and the more you imitate her, the

nearer you are to Truth. Now as to Barley, God and his Handmaid Nature have signed and indued it with that most amiable Colour, White, which of all Colours and Complexions have the first place; therefore in your Preparation and Disgestion of Mault use no violence that may cause it to degenerate, but on the contrary, use all Art and Means to maintain it, for the whiter your Drink is, the better and more Healthful, having a mild or gentle Operation; it is not so apt to send dulling, gross, thick Fumes and Vapors into the Head, nor to heat the Blood, or obstruct the Passages; and I must here tell you one Truth, *viz.* That white Ale of a middle strength drank new have the first place of all fermented Drinks, and is the best against the Generation of the Stone, Gravel and Gout, excepting good, mild, soft Water, which is the radix of all moist Nourishment.

There is another Errour in the drying and killing of Mault, there being but few that do keep their Kills so free from Smoak as they ought, for Smoak being extreamly prejudicial to the Mault,

Mault, and also to such as shall Drink the Beer or Ale made thereof; for if this stupifying, keen, Fume or Vapour be not prevented from passing through and incorporating with the Mault, which is by its preparation made easily penetrable, and is therefore presently hurt or wounded, by this sharp, keen, fulsom, gross, Vapour, which is full of dark sulpherous Excrements, which the Fire and Light casts forth as an Abomination, being void of all real Virtues, containing a gross Humidity, and fierce keen quality, very pernitious to the Health; for Smoak proceeds from the poysonous Juices, and original Liquor which the Fire and Air sends forth, for the Fire devides and seperates the Forms and Properties of Nature, and manifests what qualities both Vices and Virtues, that lie in the Root, which so long as the thing remained intire, nothing of this poysonous quality was seen or known, Smoak being an Excrement, or thing that all People endeavour to avoid, as being the most prejudicial to the fine volatile Spirits, and therefore most offensive to the Eyes, for they are the Gates to the

whole Body, where the Natural Spirits have their ingreſs, egreſs, and regreſs; and for this Cauſe ſmoak does firſt offend the Eyes, or any other ſtupifying Fume or Vapour, either externally or internally, and therefore when any one ſhall eat ill-prepared Foods, or drink the like Drinks, when the Natural heat of the Stomach and Concoctive Faculty does ſeperate ſuch Foods or Drinks they do as Naturally ſend up into the Head groſs excrementitious Vapours, very offenſive to Nature, eſpecially the Eyes, (as Coal or Wood does ſmoak) the like is to be underſtood when any ſhall overcharge their Stomachs with too great a quantity of Meats and Drinks, alſo how inimical it is to Nature is further manifeſted by its black ſooty Subſtance which it leaves behind it, and by its deſtroying Vegiration, for it contains two poiſonous qualities, *viz.* a ſtrong Bitter, from *Mars*, and a fulſom Aſtringent from *Saturn*, its black colour denotes that its predominant quality is from the venemous Centre of *Saturn*; therefore in the drying of Mault there ought to be great

great Care taken that it be not ſmoaked, for ſmoak does alſo help to advance that dull, heavy, reddiſh colour in Drink, which to avoid Stones are good and profitable for that purpoſe, being placed in the midſt of your Kill that the heat may equally diſtribute it ſelf to all parts, all the ſmoak being conveyed away by a Funnel aptly placed; when your Mault is dry, let it not cool on the Kill, but preſently throw it off, not in a heap, but ſpread it wide in an airy place until it be thorough cool, then heap it, or otherwiſe diſpoſe of it.

But the beſt and moſt natural way of drying Mault is in the Sun in *April* and *May*, eſpecially for thoſe that makes but ſmall quantities for their own uſe, this makes, not only the paleſt, but the moſt kindly and wholſomeſt of all others, the Drink made thereof has a delicate fine mildneſs, being of a warming exhillerating quality, not ſo apt to heat the Body, nor ſend fumes into the Head; in all hot Seaſons it may be done, every man may dry enough for his own uſe; alſo it may be done to great advantage in hot

Climates,

Climates, as in *Barbadoes*; their Indian Corn will make very good Maulc, and consequently good Ale, but it must have a few Hops in it.

Of late, some have covered over their Kils with Wyer instead of Haircloth, which is much the better way, which doth not only dry it sooner but cleaner and much sweeter; for by means of this Grate, as one may call it, the Properties of the Fire passeth away more freely, and the sweetening Vapours of the Air are not so much hindred from circulating, and therefore not so much humidity contracted; but their Cloaths are thick, which preyents the fiery Sulpherous vapours from passing away; so that these rageing Vapours and fiery Spirits, are as it were beat back, and then they with great violence seek their Centre whence they proceed, that is, re-enter the Fire, but finding no agreeable Matter or Body to incorporate, they become the more intense and raging, do with a rapid motion ascend, by which means, the heat that comes thorow the Cloth is still the more stupifying, sulpherous, gross and hurtful to the Maulc,

Mault, as is moſt manifeſt by the Airs in all cloſe Places, as where Stones are, the Air having no free Circulation; beſides, they are more clearly and apt for all good purpoſes, and your Mault will be whiter, and afford more lively brisk Spirits.

It is further to be noted, that moſt People are of opinion, that Mault does Brew to the greateſt advantage, and make Stronger and more Drink if they grind it 5, 6, 7, or 8 days or more before they Brew; for, ſay they, that the Mault lying ſome time together after ground, do occaſion its dryneſs and hardneſs to give, and as it were, become mellow or yielding, by which means it is the eaſier diſſolved, and the hot Liquor does the more aptly penetrate all parts thereof; which is all true, and yet you have no real advantage thereby, but the contrary is to be underſtood; for as I have told you before, the groſs Body is but the houſe or a covering place for the fine ſpiritous Vertues, which inward powers are not perceptable unto your ſight, and if you by any undue order or method of diſgeſtion offer violence to

them; then immediately these ſpirituous qualſity will according to the Degrees of that Injury done, evaporate in an inviſible breath or air, and then the Body be what it will, becomes ſick, and by degrees will die and periſh. As for Example, Take a Quart of lively brisk Beer or Ale, warm it well, then ſet it by for 3 or 4 hours, and you will find that it will have loſt all its ſparkling lively good qualities and ſpirits, and yet you have your Meaſure, it hath not loſt any of its quantity, but only in quality. The like is to be underſtood in all other things, according to the Nature of each, more eſpecially thoſe things that have paſſed through any Diſgeſtion and Fermentation as Mault hath, whoſe Body is thorowly opened, which have unlocked all the Doors of the harſh Aſtringent Chambers of *Saturn* and *Mars*, and thereby have as it were ſet at liberty the ſweet exhillerating ſpirituous Vertues of *Sol* and *Venus*, that on every affront or violence done them they are on the wing; therefore Mault, if ground 5, 6, 7, or 8 days before it be uſed, the ſpiritous parts

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and best Vertues will evaporate, no Art can prevent it, and such Mault will not make so much Drink, nor so good as that which is new ground, for when the Body is broken, the Spirits is so nimble or volatile, that there is no Vessel so close that will retain it, and if the Vessel could, the Spirits are so fine and tender, that they will be strangled or suffocated, nothing can hold or contain them, but its own Body or a proper Menstrum, for this cause, Mault ought not to be ground above 6, 8, or 10 hours before you put it into your Mash-Tub, which will afford a better, stronger, and a more spiritous Liquor or Wort, than that which lyes ground 6, 7, 8 or 10 days before you Brew, nothing but Practice will convince the unlearned; Ill Customs have greater Power over Mankind, than either the Law of God or Nature, *but Wisdom is justified of her Children.*

*How to make several good Drinks against the Stone and Gravel, and other Diseases.*

THE best Drinks to prevent the Generation, and Cure the Stone and Gravel, are such Drinks which God and his Handmaid Nature have prepared to our hands, and is ready every where to be had (*viz.*) good River water; for the Stone and Gravel is hardly known in those Countreys where the Natives common Drink is Water, for that of all others is the most friendly, mild, and cleansing. But on the contrary, all fermented spirituous Drinks, let them be as wisely handled as they can, nevertheless they heat the Blood, and a little time does naturally cause them to tend toward heat, sharpness and keeness, which Qualities are great Enemies to the Human Nature, and breaks the Harmony of the Humours, especially in such that are apt in Constitution to generate Gravel or the Stone; also such

such Drinks causes the Distempers called Heart-burnings, Fevers, and unnatural Heats throughout the whole Body; therefore such as have a mind to preserve their Healths, and be friends to their own Natures, let them follow these Directions, *viz.*

## *Of Cold Gruel.*

TAke a spoonful of good Oatmeal, temper it with a little Water, then take a quart of the same cold Water, and brew the mixed Water and Oatmeal well together with the other quart, in two Pots that are for that purpose, and then it is done. Remember that your Oatmeal must be ground. The Oatmeal, if good, will mix or incorporate with the Water. Of this sort you may drink a pint or a quart, or more, at a time: This is a most excellent Drink to be drunk Mornings, and at Meals, or at any time of the day, and season of the Year, for all sorts of People, both for the healthy and unhealthy, especially in hot Seasons, and for such who are subject to the Stone, Gravel, or any

other Obstructions of the Passages, and for young People, the frequent and common use thereof does wonderfully strengthen the whole Body, it is so friendly and homogeneal, that it always quenches Thirst the best of any others, by refreshing the Spirits, bedewing the Body with a more pleasant and more natural moisture, than either Beer, Ale, Syder, or any other firmented Drinks. It begets a natural cheerfulness, extinguisheth all kinds of natural Flushings and Vapours that comes for want of a strong, natural Health, and large Passages. It opens and frees the Stomach and Passages from gross Matter that obstruct the digestive Faculties, and powerfully purges by Urine, especially if a quart or two be drank in a Morning fasting. It mightily assists Nature in all her Operations, and it is not only profitable against the Stone and Gravel, but also against griping pains of the Bowels, helps Concoction, disburthening the Stomach of superfluous Juices, and cleanseth the Vessels which are generally stopt and furr'd by Intemperance, and it does naturally prevent Fumes

and Vapours, by carrying the offending windy Matter into the Bowels, causing it to pass with ease its proper way. Also the common use thereof is an excellent Remedy against shortness of Breath, or other ill habits of the Stomach, and against all sharp windy Humours and Juices that falls into the Joints. And nothing is a surer and more powerful Remedy against the Scurvy and Dropsie, by opening the Obstructions of the Liver and Spleen; begets Appetite to admiration, cheers and comforts the Spirits, and is in every respect friendly to Nature, and assists her in all her Operations. And whosoever shall accustom themselves to the frequent drinking of this cold Gruel, shall find by experience greater benefit than I have here set down. In all cold Seasons you may warm your Water as you commonly do Ale or Beer, to that degree of heat which do rather better it then the contrary. It is also to be noted, that firmentation, not only in Liquors, but also in Herbs and Vegetations, do destroy or transmute the opening, mild, friendly, cleansing and purging qualities, by

which they become of another nature and operation, for it changeth ſweetneſs into the higheſt degree of keenneſs and ſharpneſs, opening the Body, and ſets the Spirits at liberty or on the wing, as is moſt manifeſt in Wort drawn from Mault, which is of an opening purging quality, but when firmented or worked, and of ten or fourteen days old, fit to drink, then it is become another thing, for firmentation hath changed or tranſmuted thoſe ſoft, mild, opening, friendly qualities into a brisk, lively ſpiritual Property, tending to heat, ſharpneſs, and keenneſs. The like is to be underſtood in the Infuſion of all opening Herbs in Wort, or the boyling them in Wort, & firmenting them afterward, therefore all ſorts of opening Liquors & Infuſions are moſt profitable againſt the Stone, Gravel, & Obſtruction of the Uriters before they be firmented of all: which our friendly cold Gruel hath the firſt place, but for ſuch that have been accuſtomed to Beer, Ale, Wine, and Syder, and are not willing to venture on our friendly Gruel, ought to drink all their firmented Liquors, new Ale a week,

Beer

Beer twelve or fourteen days, and Syder and Wine new; and if they will uſe any opening Seeds or Herbs, then let them infuſe them in a pint of your Beer, Ale, Syder, or Wine, one quarter of an hour before you drink, and warm it a little, ſo much as you do Ale or Beer when you drink it, which is a commendable way, far better than putting or infuſing the Herbs or Seeds in the Barrel, or working of them in the Wort. And you muſt remember that in all your infuſions that you uſe, infuſe but one Herb or Seed at a time, make no mixtures, leſt inſtead of advancing, you quite deſtroy the natural and ſimple Operations of that from which you expect help, for few men do underſtand the genuine Nature and Operation of two or three ſeveral Herbs or Seeds, when mixed or infuſed together, much leſs when four, five, ſix, ſeven, eight, nine, ten, or twenty are jumbled together, as I have elſewhere demonſtrated.

Thoſe that deſire a more friendly Ale than is generally drunk, may infuſe what quantity they pleaſe in their warm Wort, as you do Hops: Alſo uſe the

Herb *Ale hoof*, *Fennel Seeds*, *Carraways*, and *Coriander*, all which are notable Purgers by Urine; But they purge by Urine more powerful when infused in either new Ale or Beer, that is already firmented, as is mentioned before; so you may do it in small quantities, as you have occasion: But if you infuse those, or any other Herbs in Water, (*viz.*) in cold Water, for ten or twelve hours, and then drink a pint, or what you please, which have a far more powerful Operation against the forementioned Distempers, then in any firmented Liquor. It is further to be considered, That strong, stale Beer, Syder, Wine, or any other firmented Liquors, the frequent drinking thereof do not only generate the Stone and Gravel, but they do as often occasion the Gout, Consumptions, Dropsies, and many other Diseases, all according to the Nature of each Mans Constitution, and what properly hath got the Ascendant in the Humours of the Body, as is manifest in great Eaters and Drinkers; one Man drinks and eats himself into the Gout, another into a Consumption, another into a Dropsie, or some other

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Distemper; the evil Effects are as various as their Natures and Constitutions are contrary. Be therefore reconciled to Water, that generous Element which without doubt, was, and is the only Drink ordained for all Creatures by our Creator, therefore he that first fomented the Juices of the Grape, and made strong Drink thereof, did drink and was drunk, and therefore was curled with the greatest of Curses, which ought to be considered by all wise and good Men; but Water is so friendly, and does contain many secret and admirable Virtues, which the Creator hath indued this Element with, as in all Ages hath been manifest; for it being pure and clear in its own Nature; and is it not the only, and alone thing, by which all External things are purified, purged and cleansed? And though it be a vulgar Proverb, *As weak as Water*, yet I must tell you, Water is more strong and sublime than most imagine, for it contains a most ravishing and excellent sweet Virtue, whence proceeds the pure, friendly, refreshing quality, whereby it hath power, by its innate Virtue, to delight and purifie all sorts

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of Food. Also in Preparations it is so innocent and friendly, that it dissipates the gross phlemy Body, and preserves the more Essential Parts and Virtues, and keeps them living. What shall I say, words cannot declare its excellency; it is not only the most plentiful and truly pleasant of all Drinks, but it supplies Nature with its friendly moisture, and relieves Thirst beyond all other Liquors or Juices, it is so simple, and indued with such equality, that it insinuates its mild opening Virtues into all parts of the Body in an insensible way; it makes no noise, nor causes any tumults in the Brain, nor awakens any inequality in the Body; but it imparts its meek Life as it were in silence; and as Bread hath the first place of all Food, and may justly be called Concord, as being the foundation of all good Nourishment, the like is to be understood of Water, that being the Radix of all moist Nourishment, and renders all things fit and profitable for Mankind of which there are great variety, all according to the Natures and Salniters Virtues of the Earth it proceeds from, but for general Use, Rain, River, and

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Spring-water are the beſt, and that of theſe ſorts that will waſh, brew, and perform all Preparations in Houſwifery is the beſt, (*viz.*) that Water that will waſh Lining to advantage is the beſt, which generally River Water will do, far better than moſt Springs, as I have demonſtrated in our *Way to Health*.

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*Advice to Husbandmen and Farmers, or Errors in Husbandry Corrected, for the Advancement of Corn, 4d or 6d per Buſhel.*

BARLY is of a Saturnine and Venereal Nature; it has its courſe, thick, harſh Coat from the firſt, and owes its ſweet, exhillerating, white Juices from the laſt; that is the beſt which is white, ſmooth, plump and heavy, and if it be Ground down, and none of the branny ſubſtance taken from it, and made into Bread, it affords a Nouriſhment of a middle Na-

ture, not so hot in Operation as th
Bread of Wheat; it naturally cools an
cleanseth the Stomach, and is good a
gainst most Obstructions that lies in th
passages, occasioned by superfluity, an
the too frequent Eating of fat, gros
succulent Foods, and strong Drink
the Plow and this Bread is a good Re
medy against over fatness and loss
Appetite, it is to be preferred in suc
Cases before the Bread of Wheat, an
also for most Diseases of the Brest.

Now here I must beg the Country
mans leave to tell him one grand Er
rour or Mistake most of them commi
in the management of their Corn
Harvest; but whether he will give m
leave or not, am resolved to let hi
understand it, and by Demonstratio
in his own way, *viz.* They do for th
most part let their Wheat, Barly, an
Oats, stand until it be over Ripe, o
rather rotten Ripe, that the Straw b
comes brittle, that it will hardly sup
port the Ears, and thereby it shed
more than was Sowed, especially Barl
which is not half the prejudice or lo
for over Ripeness in any of the for
mentioned Grains, endues it with m

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he leſſer, which is the latter, is to be
oſen; for if any of the forementio-
ed Grain be cut down, 6, 7, 8 or 10
ys before it be hard, or thorough
ipe as they call it. Barly ought to lie
the Swarth 2, 3 or 4 days, and then
ade into large well trim'd Cocks, and
ſtand 8, 10 or 12 days before it be
icked or Barned, as the weather will
rmit; the like is to be underſtood of
Wheat and Oats, and what thoſe Grains
anted of its full Ripeneſs, they will
tain in the Cock and Mow, by which

Method you ſhall preſerve all the ſpi
tuous fine Virtues, and ſtrengh of the
Grains, maintaining its Natural C
lour, yielding more and better Flowe
weigh heavier, and make whiter, ſweet
Bread, and the Mault made there
will be more large, plump, and affo
a greater Sweetneſs and Spirit; and
ſorts of Corn thus gathered in, is
be preferred for all good Uſes, Inte
tions and Purpoſes, before that wh
ſtands too over Ripeneſs, till it becom
hard and flinty, and of a duskiſh C
lour; for when any Grain or oth
thing, as Herbage and the like, com
to its full Strength and Ripeneſs, th
immediately the pure volatile Spir
and ſweet Oily Body begins to evap
rate, for there is no ſtanding ſtill
Nature; for ſo ſoon as the gro
phlemy matter is digeſted, or exhal
by the Influences of the Cœleſtial B
dies and Elements, and brought to
higheſt Degree and Ripeneſs, wh
have opened all Gates in Nature, a
have ſet the before locked up inw
Powers, and Spirituous Qualities
the Wing, or as it were at Liber
then immediately the ſame Cœleſ

Influences will powerfully work, evaporate, and exhale all the good Virtues of that thing, for the gross phlemy Body is the House and dwelling Place of the Spirit, and all Essences, and good Virtues are contained therein, and if this was not so, then the Spirit and Virtue of things would not be perceptable to our Sences, which is more aptly and compleatly contained and understood in Man; for in him is contained the true Nature of all Things; therefore the first step to the understanding of all Things is the Knowledge of himself; for this Cause, when any Vegitation, Fruit, or Grain, have obtained its highest Perfection and Ripeness, you must then provide them another House or Place, that you may thereby secure the inward Power and Spirituous Virtues from the common and gross Operations and Influences of the Elements; for as the Wise Man saith, *There is a Time and Season for all Things under the Sun*, which if regarded and understood, is the highest point of Phylosophy in Husbandry. It is farther to be Noted, That all sorts of Corn and Herbage made into Ricks

or Stacks, is to be preferred before that put into Barns or Houses, as I manifest by these Reasons. First, That in Ricks or Stacks will of its own accord settle much closer than that in Barns. Secondly, It hath a finer and more perfect Scent or Smell. Thirdly, It is more ponderous or weighty. Fourthly, All sorts of Cattle will choose it, and Eat it better, and prove much fatter. The Natural Cause thereof is Ricks or Stacks, let them be either Hey or Corn standing in the open Air, the fine thin spirituous Vapours thereof do powerfully penetrate them on all sides, even to the very center of such Stacks, and do continually communicate and replenish it with its good Qualities, even by a Simpathetical Operation, for the true life of all Things consists in the fine spirituous Vapours of the Air; and therefore, wheresoever the Circulation thereof are hindered, the best and real Virtues of such Things are subject to be wounded, by a gross Humidity, which all places do contract where the Air and pleasant comforting Rays of the Sun are obstructed, or hindered from having their free in-

gress

greſs, egreſs and regreſs; for this cauſe, Corn or Hay in Barns, are not, nor cannot be ſo good, as that in Stacks or Ricks, for the Walls and Tiles of Barns and Houſes obſtructs and prevents the free penetration of the forementioned fine Vapours, and ſweet refreſhing Influences of the Sun and Elements, that cannot have its free Circulation, and therefore the Air ſo pent in, becomes groſs, dull and humid, which do ſuffocate the Spirits thereof; and this do ſecretly, but powerfully work and penetrate all parts of ſuch Corn or Hay, which do alſo dull, and flatten the beſt Virtues thereof; for this cauſe, Hay nor Corn will not ſettle ſo cloſe, ſmell ſo well, nor weigh ſo heavy; neither is it ſo good for no Intents or Purpoſes, for the weigh of Corn or Hay is one of the beſt Marks to know its Goodneſs, and that is heavieſt which have moſt Spirit and Life in it, but whenſoever any accident, or undue order happens, by which the fine inward Virtues and Spirits are wounded or evaporated, whether it be Corn or Hay, then it becomes light and chaffe, and of little Virtue or Uſe: Why ſhould Hay, or Corn in

Barns, weigh lighter, ſmell groſſer, and not ſettle ſo firm and hard, if the Spirits and Virtues thereof were ſuffocated and dulled, ſeeing all the true marks of Goodneſs are oppoſite. Do but make your Houſe as clean and ſweet as poſſible you can, and then ſhut your Windows and Doors, and let them continue ſhut three or four Weeks, will not the Air in that time become groſs, humid and ſtinking; your Goods moiſt and mouldly; for theſe Reaſons, Corn nor Hay is not ſo good in Barns or Houſes, as that in Stacks, neither will it make ſo good Bread, nor Mault, nor will Cattle prove ſo well with it, therefore Farmers may with great advantage ſave themſelves that trouble of Building ſuch conſiderable and chargeable Barns, only ſmall ones, or Houſes, that may ſtand conveniently to thraſh their Corn in, near the Stacks or Ricks; beſides, there are a ſort of Hovels, by the Name of Dutch Hovels, that are very commodious, and anſwers all the ends of Barns, which are built with a ſmall charge; and theſe will keep your Corn, or Hay, dry, and yet not prevent the free Circulation of the Air.

If the forementioned Rules be observed, your Straw will not only be much better for Cattle, and all other Uſes, but your Corn will be larger, by which means it will advance a Buſhel, or a Buſhel and an half in twenty; that is, the ſame quantity that Meaſures eighteen or nineteen Buſhels, will then Meaſure twenty Buſhels; or the ſame Acre of Wheat that bears you thirty Buſhels, will then bear you thirty two Buſhels, and each Buſhel ſhall weigh from 4 to 6 l. per Buſhel more; the like is to be underſtood in Barly and Oats. Note, after any any Grain is thraſhed, it being heaped up together, it keeps to the moſt advantage in the Chaff, if your quantity be not too great, nor the time too long you intend to keep it.

## *Cautions against certain Foods that Generate the Stone and Gravel.*

First, SUch as are naturally subject to these Diseases ought to refrain from all over-salt Fish and Flesh, for such things are not only hard of Concoction, furring the Passages, but they do heat the whole Body, and infect the Blood with a salt, sharp, scorbutick Humour, occasioning Crudities and evil Juices, obstructing the Passages of the whole Body, and especially the Ureters.

Secondly, Let them refrain all Spicy Foods, for they naturally heat the blood, hurt the natural heat, and produce the same Effects, especially in youth.

Thirdly, Let them refrain all or most sorts of Food made sweet with Sugar, for the frequent use of such Meats and Drinks do prove very prejudicial to most Peoples health, but more especially to such as are subject to the forementioned Diseases; for over-

over-sweetness in Foods and Drinks, does not only thicken the Blood, and hinder its free Circulation, but it indues it with a watery phlegmatick quality, and turns the Humours to the highest degree of sourness, more especially if fats and sweetness be compounded together, as they are for the most part (as the sweetest Wines make the sharpest Vinegar) which immediately tends towards Putrifaction, whence proceeds various Diseases, according to each mans Constitution and Complexion, *viz.* Scabs, Boyls, Leprosies, Consumptions, Gout, and Stone, all Stoppages of the Breast, ill Digestion, Nautiousness, rotten Teeth, offensive Breath, all which Distempers have of late years been more brief and frequent, since the common eating of sugered Foods and Drinks. And indeed most Mothers and Nurses, through an ignorant fondness, do lay the Foundations for these, and the like Diseases in Children, from their very Infancy, by the continued use of sweetned Milks, and other compounded Foods; for Sugar, tho' it be the King of all Vegitations, and the sub-

ſublimeſt Salt the Vegitative Kingdom affords, as being more highly graduated in the almoſt paradiſical quality the Sweet; nevertheleſs, that too frequent or overmuch eating of it proves baneful to Health, eſpecially to young People and Children; for when it comes into the Stomach, and is there firmented, it preſently tends to keenneſs, ſharpneſs, and ſourneſs, which in many People proves of evil Conſequence, and does generate a hard gretty Stone, making Subſtance as it finds Matter capable, and diſpoſed to receive and joyn Forces with it.

Fourthly, Alſo let thoſe that are ſubject to the forementioned Diſeaſes, forbear as much as in them lies, the frequent eating of fat ſucculant Foods; for you muſt note, that all fat Bodies are nothing ſo eaſily diſſolvable, neither can the Natural *Minſtrum* or Heat of the Stomach, ſo well digeſt or make ſeparation thereof, as it can on Vegitation; neither do ſuch things generate ſo good Blood, or fine briſk lively Spirits; for this Cauſe, fat Foods lie long in the Stomach, and ſeem to ſatisfie it, not that they afford

more

more or better Nourishment, but the reason thereof is their oyllness, as is manifest in all External Operations, for what *Menstrum* will easily separate and dissolve fat oyly things. The like is to be understood of the Stomach; for this Cause a man may eat double the quantity of lean Foods as he can of fat, and yet be more brisk, lightsom, and airy, and sooner an hungry again, especially when used thereunto. Besides, fat Foods do not only fur the Passages of the Ureters, and generate evil Juices there, but in all or most phlegmetick Constitutions, obstructs the Stomach, causing Coughs, and great increase of Phlegmatick Matter, whence grosness and fatness in such People does proceed; and the only and most principal Foods to prevent such inconveniences are simple Vegitations.

Fifthly, Improper Mixtures and Compositions are to be avoided, as also baked, fryed, and stewed Foods, and not to eat any thing hotter than your Blood, and in Summer let all your Foods be quite cold, only spoon Meats may be eaten as hot as Milk from the Cow; for whatsoever Food is taken

hot, as the general Custom is, the same is contrary to Nature, and does generate bad Blood, viz. makes it hot, sharp, and saltish, which will manifest it self by breaking out in various Spots on the Flesh and Skin, commonly called *Symptoms of the Scurvy*; therefore consider the great and most wonderful work and mystery of Nature in Generation, and making of all Creatures, which is performed by a due heat and moisture, the heat not exceeding that of our well tempered Blood, which we have treated on more fully in our *Way to Health*. The truth of these things, I think, no wise man can deny, the same being sensibly demonstrated by the Natives of those Countreys, where they live for the most part on simple Foods, and innocent Drinks, *viz.* Water, which makes them strangers to the Stone, Gout, Consumption, and to many other Distempers that we are most generally afflicted with; therefore those that would enjoy Health and long Life (which, amongst all wise men, was, and is esteemed a great blessing from the Lord) and prevent and cure themselves of these Dis-

eases,

eases, let them, I say, apply themselves to simple Meats, and such Drinks as are before prescribed, viz. To eat freely of Bread, Herbs, Gruels, both of Oatmeal and Wheat-flower, and all Foods made of Vegitations, which are of various sorts, and yet natural and innocent, and every one may by practise, learn how to apply them.

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## *A good Drink against the Stone, and other Stoppages.*

TAke good Chalk, infuse it in either River or Spring-water two, three, four, or six days in open Vessels in the Air, this is of excellent use, and very profitable against all Stoppages and acid sharp Juices that are subject to gripe the Stomach and Bowels; also it purges by Urine, and brings away Gravel and slimy offensive Matter; for Chalk does naturally indue or impregnate the Water with a fine, mild, soft, friendly, or milky quality, very good against Obstructions and sharp sour Juices, it's taste is pleasant and grateful.

The good Houſwife may Brew with this Chalky Water to great advantage, for it makes excellent, mild, ſoft Ale, friendly to Nature. This Water alſo will waſh to great advantage, for it will ſave them both Labour and Soap. The truth is, Chalk is a brave, noble, Virgins Earth, of a Venereal Balſamick Nature and Operation, of admirable uſe and profit in the Manuring of all cold, ſtiff, claiy Ground, it is to be preferred before Lime, for one Manuring with Chalk, will continue its Virtues ſeveral years, but the Salniteral Virtue of Lime will not hold ſo long, becauſe in the burning of Lime, the violent harſh fire of the Kill does totally deſtroy the mild, ſoft, friendly quality, and there does only remain the Original Salt, which is of an hot tart Nature and Operation, drying, and aſtringent; which qualities are very profitable and uſeful in ſeveral Trades and Arts, eſpecially in refining and making white Sugar, and indeed all ſorts of Sugar, it gives it Body and Life, cauſes a Coagulation.

But Chalk, being entire and ſimple, retains a moſt ſweet, allaying, mild, friendly

friendly Virtue, which alſo is one of the beſt things for Manuring Fruit-trees that ſtand in wet, cold Ground, to render them fruitful.

So Chalk being powdered, and put into Vinegar or Lime-Juice, it will preſently ſet it into a Firmentation, and in a very little time it will allay or drink up the ſharpneſs or aſſidity thereof, ſo that it will become almoſt mild; alſo being put into the fierce, corroding, keen Spirit of Salt, it will in ſome meaſure allay its fiery ſharpneſs. Likewiſe, if the powder of Chalk be put into hard ſtale Beer, Sider or Mum, and ſtir, or brew it together, and then let it ſtand two or three Minutes, and it will preſently ſettle; it will drink new, mild and pleaſant, and alſo very wholſome and palatable, ſo wonderful is its qualifying, friendly, mild Nature, and without doubt, it does contain many great Secrets (the diſcovering of which is not ſuitable to this place) what is ſaid, being ſufficient to inſinuate the uſefulneſs thereof, both in Husbandry, and Houſewifery, and Phyſick, in which laſt Reſpect, for the preſervation of

Health, I recommend it to all People, especially to those that are subject by Nature or Accident to those terrible Distempers, the Stone and Gout. Furthermore, 'tis a common Experiment when People are troubled with the Distemper, vulgarly called the Heart-burn, to beat or powder a little Chalk, and put it to Water, and drink it, which gives them ease; but the reason of the Cure few considers. I conceive that that Distemper does not so properly afflict the Heart, as resides about the Orifice of the Stomach, arising from a sharp, keen, sour, burning Humour or Ferment, occasioned by Excess, and ill Digestion, which seems to inflame those parts; now the drinking of Water, in which Chalk is infused, does by its mild Balsamick Virtues, allay, or mitigate that short severeness or violence, and thereby gives the Party ease; for if it hath such a power, when only outwardly infused in stale Beer, Syder, Mum, Wine, or Vinegar and other eager Liquors, 'tis but reasonable to believe it will have no less signal Operation, when taken in a proper quantity inwardly, where the friendly

powers

powers of Nature are ready to assist, & and help advance to the highest Mergie, for removing and subduing that which before afflicted and oppressed them.

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*A good and profitable way for the Poor, and wholsom for the Rich, to make Cherry wine, or Drink of Goosberries, Currans, Apricocks and Plumbs, being easie and wholsom, pleasant and cheap. There being but one way and manner in the making and operation, therefore one Example will serve for all.*

TAke ripe Cherries, Gooseberries, Plumbs, Currans, or any of their like Fruits, bruise them in a convenient Vessel, then put them in a Tub, such a one as you mash your Mault in when you brew, with a Tap in it, then put what quantity of good Water, (viz. cold) as you please, as you would have your Drink, small or strong; let these Cherries infuse twelve, fourteen, six-

teen,

teen, or eighteen hours, then draw it off, and if it be to keep, infuſe ſome bitter Herbs or Seeds in it three hours; but if it be for preſent drinking, then *Balm*, or any other good Herb: After this, add to every Gallon two or three Pound of Treacle, or two or three Pound of Sugar or Honey, but if you would have it very ſtrong, then add more ſweetning; then take ſome Yeſt or Barm, and put it a working, as your do Beer or Ale. The ſame Method you may obſerve in all other Fruits, as Goosberries, Currans, and the like. This ſort of Drink or Wine is to be preferred before that which is made of the whole Juice, eſpecially if your Sugar be good; it drinks finer, and is lighter on the Stomach, and more warm, not ſo apt to ſend Fumes into the Head, and will digeſt any ſort of Food much better than that which is commonly made.

There is another way of making this ſort of Drink, (*viz.*) Take good Water, and make it ſcalding hot, put it into your Maſh-tub to your bruiſed Fruits, and let them infuſe one hour, then draw it off, infuſe your Herbs or

Seeds

Seeds in it, if they be bitter half an hour, if not, then an hour, then put it a cooling as you do Wort, and then put your Sugar, Treacle, or Honey, what quantity you think fit, or as you would have it in ſtrength, then add ſome Yeſt, ſtir it well together, and it will firment or work, and ſo barrel it; but cold Water from the Fountain is to be preferred before hot, and is much a briſker Wine.

Theſe are eaſie, cheap, familiar ways, and makes moſt excellent Drink. If your Fruits be of your own Growth, it will then ſtand you but in a ſmall matter, very little more than ordinary Beer, and be much ſtronger. This ſort of Drink every poor man may have; and indeed it is a better, and more wholſomer Drink or Wine then the common ſort made by preſſing; for Water is the Homogenial *Menſtrum* in the World, and moſt familiar to Human Nature; and by this way of Operation, it mildly and ſweetly draws forth all the good Virtues of the Fruit, without force and violence, and leaves the harſh, bitter aſtringency of the Stones and Skins behind, whereas preſſing doth by its violence force forth

the bitter harſhneſs, both of the Stones and Skins, and is very hurtful, as is clearly ſeen in Syder and Wine, for the Stones and Skins are of a harſh, bitter aſtringent Nature and Operation; for hard bruiſing, and violent preſſing tender Fruits, do not only extract and force forth the harſhneſs of the Stones and Skins, but it does as it were ſuffocate or diſmay the fine, lively, ſpirituous qualities, which your Senſe of Taſting will tell you. Taſte the Fruit before it be bruiſed or preſſed, and then the Juice that proceeded from them, the Juice drawn out by our mouth is fine, briſk, and penetrating, but the Juices preſſed out are dull, heavy, and groſs to the Palate and Stomach. The ſame is manifeſt in the Juices preſſed out of green Herbs; for Example, Take what ſort, or ſorts of Sallad Herbs, bruiſe them to maſh, then take them and diſh them into a Sallad, and they will be ſo groſs, dull, heavy, and fulſom to both Palate and Stomach; but thoſe ſame Herbs that are diſhed up into a Sallad, which are not bruiſed, will be moiſt, pleaſant, and grateful. Now here you ſee that

this

this hard bruising and pressing, hath as it were wholly destroyed the brisk lively Virtues, and indeed all that is delirable or delightful both to the Senses, as well as to the Stomach.

Note that the formentioned Drinks that are made of Water, Herbs, Fruit, Sugar, Treacle, or Honey, are best with cold Water, as I have told you before, especially in hot Countreys, for fired Drinks are no Friends to Nature, except wisely handled; therefore the Natives of those Climates, where they drink Water, are not known to have the Stone, and where their Foods are simple, which all wise men ought to consider.

Lastly, Note that all sorts of Syder would keep much better, and be far wholsomer, especially for ancient People, and such are more or lets subject to the Stone or Gravel, if when it is new made you infused in part of it, some bitter Herbs, gathered and prepared as we have taught in our *Way to Health, viz. Wormwood, Hops, Cardus, Centuary, Sage, Betony, Dandelion*, or the like, for the bitter quality does naturally hold the sweet Body and Volatile

latile Spirits, as it were, captive, for *Mars* loves *Venus*, also bitterness does mightily withstand and moderate the keen, astringent, hard, harsh properties, that they cannot advance nor devour the sweet, mild qualities; for this cause all bitter Herbs do preserve all sorts of Drinks, and keep them from sharp hardness and astringency, longer than otherwise they would. Besides, they are wholsom, pleasant, and healthful when People are used to them.

Also good store of such Herbs, whose predominant quality stands in bitterness, ought to be infused in all Drinks made of Sugar, Mallas, Treakle, or Honey, because such Liquors or Drinks tends to a sharp keenness sooner than Drinks made of Mault, which our English, and others, ought to consider that inhabits the *West-Indies*, and other hot Climates, where they frequently make various sorts of Drinks with Sugar, Mallas, and Fruits, and where also they are terribly afflicted with the Stone, Gout, and Gravel, *viz.* which all or most Drinks made of Sugar or Mallas are apt to generate; for the highest Sweets, when fir-

fermented, either in Liquors, or in the Stomach, quickly tends to the higheſt ſharpneſs and keen harſhneſs, eſpecially in ſome Conſtitutions, if the ſweet quality be not ſome degrees alaid or captivated by the bitter, which do alſo moderate or withſtand the aſtringent hand.

Having had Experience and certain knowledge of the Virtues of theſe Preparations, I thought it my Duty to Communicate to the World, for the benefit of ſuch as ſhall pleaſe to make uſe of them, and for ſuch as ſcorn and deride them, they ſhall, though they ſlight my poor Advice, enjoy my Cordial Pity.

# AN APPENDIX,

## SHEWING

*The Natural Causes why Fruit-Trees do so frequently fail Bearing, and Offering Expediments to make Orchards almost constantly fruitful. With a new Experiment of preserving of Eggs sweet and good for several Months.*

HAving in our other Writings occasionally discourſed of Syder, and how advantageouſly the ſame might be made, eſpecially to Farmers and poor Country People, I ſhall here take leave to add a few Conſiderations touching Fruit-Trees.

'Tis certain, that planting of Orchards, as it is a thing of great De-

light,

light, and but of little Labour, and that moſt Natural and agreeable unto the firſt Commandment of our Creator, ſo it might be as Profitable an Imployment of Ground as any whatſoever. The only thing, I conceive, that diſcourages many People, is, That Fruit-Trees, eſpecially old planted, ſeldom brings any conſiderable Crop; for if they bear full one year, its odds but the next they miſs, nay often till the third and fourth year after, they yield not any conſiderable quantity of Fruit, the Reaſon of which is commonly attributed to great Froſts, ſharp Winds, uncouth Seaſons, Blaſts, and Bliths from unwholſom Air, and ſuch like External Accidents. But I conceive the true Reaſon is more natural, conſtant, and ſettled, and being once known, might without much difficulty be remedied from things known, we by an equality of Reaſon, may probably gueſs at like things, tho' unknown. Now methinks, in the Husbandry of Corn, we have every day Inſtances, very probable to this of Trees, only what is conſtantly practiſed in one Caſe, is not regarded in the other.

It is a Rule in Husbandry, not to sow one sort of Grain or Corn two, three, or four years on one piece of Ground. For Example; Break up Ground, if it be good, strong, loomy Earth, they will sow Beans; if weaker or light, Oats; after the Beans or Oats, Wheat; after Wheat, Barly, after Barly, Pease or Rye. But if the Land be dunged every year, or every other year, then you may sow Barly or Wheat, Beans or Pease two years together, because the fresh dunging of it does add or strengthen the Salniteral Properties or Virtues, which was much spent or weakned, or drawn forth by the former years Crop. Nor does any discreet Husbandman expect a good Crop of any Grain, if he sows it several years together on the same Field, except he dung it; nor will that do, if he persist in sowing one and the same sort two, three, or four years one after another; for the Dung cannot replenish such Land with a sufficient quantity of that Natural Salniteral Virtue, Fat or Juices that is proper for the Nourishment and Augmentation of the same kind of Grain so often repeated. Thus

Thus 'tis plain that each sort of Grain (and consequently every other Vegitation, of what Species soever it be) does by Simile attract, and draw unto its self, out of the Bowels of the adjacent Ground wherein they grow, such a particular Nutrative Virtue or Juice, as is proper and natural for the Nourishment and Propagation of its own Body: And tho' every sort of Corn, and other things, has, and is indued with all the Sevenfold Forms and Properties of Nature, yet in each thing there is some one quality or property that is chief, or most predominant, and which does draw from the Earth what is agreeable to its self, and so leaves the contigious Ground barren or poor, as to the particular Juice, tho' yet still by a general Salniteral fatness, may be in very good heart, strong and apt to produce Vegitations of another kind, if one and the same Corn be continued, it will prove thin, poor, weak, and dwindling, answering neither the Hope nor Charge and Toyl of the Husbandman, (but if another Corn, tho' such as naturally requires a richer

Mould than the other) be sowed there, it shall flourish; nay, tho' you dung your Land frequently, yet if you sow the same Grain more than one year, if the Season prove not extream kind, such Corn will be apt to fail, and come to little, as often happens near *London*, where they dung their Ground much, because they Till it every year, and many times twice a year: So that if Husbandmen should continue one sort of Grain for several years together on the same Land, there would be as great or greater Scarcity and Want of Corn, as there happens to be of Apples and other Fruits.

For what we have observed in the Tilling and Manuring Land for Corn, and the method of making the Ground constantly fruitful, by changing the Species of the Grain committed to it, holds good (as to the former part) in all kind of Fruit-Trees, but the same method (as to the latter part) for the Remedy cannot be observed in the management of them, as in Land for Corn, and therefore they often miss, and much the oftner for not being so well ordered and manured as they

they might and ought to be. In Husbandry you change your Grain, and often dung your Land, whereby it is in some measure furnisht with a Recruit of every sort of Juice; but Trees cannot be every year or two transplanted out of one ground into another, nay, scarce at all when they grow big, but are commonly continued thirty, forty, or sixty years, or more, in the self same Place or Ground. Now Trees being generally planted near together, (which by the way is a very great Error in planting of Orchards, robbing each other, not only of nourishment from above) and being of great Bulk and Substance, large Roots and spreading Branches, they must needs require great store and quantity of Nourishment to support their Life, Growth and Fruit, even much more than most sorts of Earth can administer, for every Tree doth powerfully draw forth of the Earth such a Seminal Virtue or Juice, as is proper to Maintain and Nourish its own Body, which no Earth can continually afford, except it be much helped by Art; for as we have shewed in the Management

of Land for Corn, so the Ground where Fruit-Trees grow, will in process of time become poor, sour, and hungry, as to the Virtue that is proper for the Nourishment and Support of Trees, and therefore they are not able to bring forth or bear Fruit every year. The very same Inconvenience would happen to Corn, if the Land were not often dunged, limed, or the like, and the Grain changed frequently, therefore the principal Cause why Fruit-Trees do so often blight or miss bearing, is not so much from External cold sharp Airs (tho' they may sometimes do mischief, or at least help forward the evil) as Internally, for want of sufficient Nourishment; for a Land cannot bring forth good Crops for several years, one after another of the same Corn, which is inconsiderable, as to Substance and Bulk, in respect of Fruit-Trees) how then can it be expected that an Orchard should bear plentifully every year, where there is neither Change, nor Tillage, nor Dunging, it may be for the space of thirty or forty years; and many times the Trees planted too thick, that

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the Sun Beams can hardly Influence the Earth. 'Tis true some Trees will bear every year, others every other, and some every third year, according to the Nature of the Earth and Fruit, for that year or two that they bear not, is as it were a Sabbath unto the Earth and Trees, or like Land when it lies fallow, in which time they get heat, and repleniſh themſelves with ſtrength and virtue, which inward virtue does withſtand all ſharp and pinching keen Airs, that they hurt not; for if the Internal Salniteral Virtue or Radical Moiſture be ſtrong, whence all Vegitations hath its vigorous Birth, then there is little or no danger of Outward Accidents; but on the contrary, when the Inward Oyl and Nouriſhing Juices are weak and impotent, then every Outward ſmall Accident, as froſts, cold ſharp Winds, and the like, do take place, and help forward the evil. The like is to be underſtood in the Human Nature, and Animal Kingdom: If a man be of a craſie, impotent Conſtitution or Nature, then every cold Air or little Accident will wound his Health; or if any particular

Member or Limb be weakned or disordered, that same part, upon any Outward Heat or Cold, or other Accident, will ſuck in the Injury, and be eaſily made more weak and impotent, which does hold good in all things, whether Vegitations or Animals, according to the Nature of each; for this Cauſe it often happens, when we have very warm, mild, Springs, little or no Froſt, or ſharp Eaſterly Winds, (which of all are eſteemed the moſt pernicious to Fruit) that there is but little Fruit the following Summer: On the contrary, other years, when there happens cold North, and North Eaſt Winds, and ſevere Froſts, great ſtore of moſt ſorts of Fruits, the truth of this every Country-man does know, and yet for all this, all their cry is, All our Fruit is blaſted in one froſty cold Night, or a ſharp Wind, never ſo much as conſidering, that other years they have had great ſtore of all ſorts of Fruit, and yet far colder and ſharper Springs; but moſt People do as this, as they do by themſelves, every Diſorder that happens to them, they attribute to outward Cold and Acci-

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dent that comes that way, and hardly think of the inward Causes, Intemperances and other Violences they offer to Nature, whence most or all Obstructions does arise and proceed, as we have largely demonstrated in our other Writings.

The truth of what we have before declared, is further manifested by this, *viz.* If you cut down an old Orchard, and cleanse the Ground as well as you can from the Roots, and then plant young Trees in the old ones places, neither the one nor the other will thrive, nor come to any Maturity, but are very Scrubs, and often dye, and come to nothing, at least not thrive, or grow so much in ten years as those in new Ground will in three or four; the chief Reason thereof is, because the Ground in which old Orchards stood, is at it were destitute of, or contain very little of that Radical Juices or Salniteral Virtues, that is proper for the Nourishment of such Fruit-Trees (since the foregoing Trees) but all new Ground, especially such as is proper for Fruit-Trees, does abound, and is impregnated with that Salniteral Juice and Vir-

tue,

tue, as is clear by the thriving and proving of Trees there planted. Moreover, moſt or all old Orchards, the Boughs, Limbs, and Branches of the Trees are covered with a certain Moſs, of a dry, husky, harſh, aſtringent Subſtance, which does ariſe for want of a proper quantity of Nouriſhment, that ſtops the Paſſages and Pores, hindering the true Circulation of the Radical Moiſture, and then the Eſſential Juices becomes tough, and as it were ſtagnated, which preſently deſtroys the lively Complexion and Beauty of that thing; and whenſoever this happens in Trees, preſently a moſſy Scurf grows on the Limbs and Boughs, like unto Scurf or a mangy Diſeaſe in Animals; for when the Ground, by the long ſtanding of Trees, grows poor, hungry, and barren, as to the virtue that Trees delight in, then that Nouriſhment that they do draw forth is not good, neither doth it generate good Juices, and the Trees begins to languiſh, and become Conſumptive, which is the true Cauſe of Moſs, Cankers, Blithes, and the like; and yet that ſame Ground, if Manured for other things, as Beans, Peas, and the like,

like, will bear great Crops, for it was rich enough in that Salnitoral quality that was proper and natural for the Nourishment of such Grain, but poor and out of heart in respect of Trees, but if you cut down an old Orchard, and Manure the Ground for various sorts of Corn, and Dung it as other Land for eight or twelve years (the longer the better) then plant a young Orchard, the Trees will thrive pretty well, for in this time the Earth hath recovered, and strengthened the weak and fading Salniteral Virtues proper for Trees, but not so strong and vigorous as that Ground that never had Fruit-Trees planted in it. But here some will object, Why should not Fruit-Trees thrive, and bear without manuring and dunging, as well as other Trees, *viz.* Oaks, Elms, Hazels, and the like, which will grow in one sort of Ground without any dunging, or manuring for many score years. I Answer, 'Tis to be understood, that all such Ground, in which Oaks, Hazels, and the like, grow, is principally indued with such a quality, as is proper to bring forth and nourish such Trees,

and consists chiefly thereof, and therefore such Woods will grow naturally there without planting as well as without manuring. So all good Ground will always bring forth Grass, more or less, as the Season is kind, or the contrary. But our Apples, Pears, and most sort of Wall-Fruit, does not so naturally grow in our Climate, any more than several sorts of our Garden Herbs, which, both Trees and Herbs, are all managed by Art, and great Industry, or else they will dwindle away and come to nothing, though Field Herbs are plenty enough naturally, so that every thing must be managed according to its kind, and there is no parity between Fruit-Trees and other common Trees, both for the Reason just now given, as especially because the latter does not bare any Annual Crop as the former, but if the Trunk and Branches live and grow, its enough, whereas you expect much more from your Orchards, and therefore must be at more pains with it. Sometimes you shall see in the Spring, a Tree bravely blossomed, and yet at Autumn no Fruit; the Reason is commonly ascribed to Blasting or Frosts; but

but I believe it may most times be referred to the Cause before-mentioned; for in the early Spring the Sun giving every thing vigour, the Soil made shift to supply the Tree with Radical Moisture enough to make that show, but not being able to continue its Recruits, the poor Tree could not perform its Promise, nor Nature accomplish its Intentions. But you'l say, What Remedy for all this? Can you shew a Natural way to keep and render Trees capable of bearing every year, or for the most part. I Answer you, and it is thus: Digg three, four, five, or six yards about each Tree, to the Root, carry away most of the Earth, and supply the place with fresh Earth mixed with a little Dung, a like quantity to which you carried away, and this you ought to do every three, four, or five years, or as often as the Farmer dungs his Land for Corn, which will give such Life, Power, and Virtue to your Trees, that you need not much doubt of a Crop every year, or at least wise it will seldom miss, and your Fruit will be large and faire; but if this be too much trouble and charge, then dig or trench

your Orchard, and Dung it well once in two, three, or four years, which may serve indifferent well. The very same management ought to be observed in all sorts of Wall-Fruit-Trees, and others. It is also to be Noted, That when you plant Orchards or Walls in poor, hungry Gravel, or hot Sandy Ground, then you ought to Trench your Ground very deep, and and at the bottom to lay store of good black Mould, or Earth mixed with Dung, and then turn in the uppermost or surface of the Earth, and carry away the undermost Gravel or Stony Earth, for that is so hungry, hot, and lean, that if it be mixed with the good Earth, it will, as it were, eat out or destroy the good Virtues thereof; but if you will not be at the trouble and charge of digging up, and trenching all your Ground, then digg large, deep Holes, and carry away the undermost Gravel, Sand, or Clay, and supply the place with good Earth, or Dung and Earth mixed together, and then plant your Tree in it a proper depth, *viz.* so deep as your Tree did naturally grow, for deeper is injurious to the

Plant; and when you have filled your Earth in about your Tree, within a little, then put a little good Dung round your Tree near the Surface, and cover it with Earth, which will keep the Roots of your Tree cool in the Summer, and warm in the Winter.

It is also to be noted, That if your Ground be hot and sandy, then mix or manure your Trees with good Loom, Dung, and black Earth; if gravelly, hungry Ground, then good Mold and Dung mixed together; if cold claiy Ground, then mix Chalk and Earth together; which, if this Order be observed, it will mightily advance and cause your Trees, not only to thrive, but bear more and larger Fruit. It is also to be noted, That the old Custom of opening the Earth, and laying bear the Roots of Fruit-Trees in the Winter Season, is an Error in Husbandry, except there be immediately the old Earth taken away, and the place thereof supplied with good fresh Earth, or Earth and Dung well mixed, such as Trees have never grown in, as is mentioned before, for that Earth that covers the Roots, are

their natural Cloathing, which do se cure them from the Injury of the Element, keeping them warm in the Winter, and cool and moist in the Summer, the Earth being many degrees warmer in the Winter, than the common Air, but in the Summer as many cooler; therefore the uncovering of the Roots, and exposing them for two or three *Months* to the cold pinching Airs, *viz.* Frost, Snow, Rain, and violent Winds, must needs be unnatural, and consequently prove prejudicial, by weakning the inward Power, and Saliteral Virtues of such Trees, rendring them the more uncapable of Bearing the following Summer. Consult Nature, and she will teach you the Truth of what we have here declared. Will not all Gardiners, when they dig up a small Tree, as Goosberries, Currants, and the like, if they cannot conveniently plant them presently, cover the Root in Earth, so deep as they did naturally grow, which are inconsiderable Trees, in comparison of large Fruit-trees, and most of them will as naturally grow as Weeds.

Note,

Note, That the moſt natural and proper time for Planting, moſt or all Fruit-trees, is from the middle of *October*, to the laſt of *December*, for by early Planting the Earth and the Roots do not only ſettle well together, and unite, but the Roots do draw and grow, and thereby they are not only more forward, than late planted Trees, but alſo, they will the better endure any hot, dry Seaſon, that may happen the following Summer. The ſame time or ſeaſon is to be obſerved in Pruning and Cutting ſuperfluous Branches, the earlier in the year it is done, the better; for every Branch or Limb that is cut off from the Body is a certain Wound, and the Tree cannot recover that Injury till it has paſſed a Spring and Summer; the truth of this is demonſtrated by their not Bearing ſo plentifully the following Summer; therefore the earlier they are pruned, the more time they have to recover ſuch inconveniences; and if you do cut off any eminent Limb or Branch, then you ought to take the ſame compoſition of Earth you uſe in Grafting, which is generally done

with good Loomy Earth, mixed with a little Cow-dung tempered well, then cover or Plaister the cut Limb or Branch, which will keep the Wound or Place warm, and heal and preserve it from the Injury of a severe Winter, as cold, sharp, pinching Airs, Frost and Winds, penetrating Rottenness and Rankness, and other Distempers that often happens to such wounded Parts.

The like is to be understood of the laying of the Roots of Trees open, as is mentioned before, and exposing them bare-faced to a severe Winter, and Injury of the Elements, as extream Cold, Wet, and Winds, for under the Surface of the Earth the Natural heat is not only greater and stronger, but more constant than the common Air in Winter Seasons, which is varied and changed according as the Eye of the World increases or decreases, and from what quarter of the Heaven the Wind blows; which is further manifested by most or all Fountains and Springs, which in Summer or hot Seasons, the Waters proceeding out of the Earth, at the head thereof are

many degrees colder than the common Air; or the Waters of other Rivers that runs on the Surface of the Earth; but in Winter, or in cold Seasons, at the Head of the same Springs or Fountains, the Water thereof is as many degrees warmer than either the common Air, or the Waters of Rivers, that runs on the Source of the Earth; for this cause, in cold Seasons or in Winter, we can see them send forth Fumes and Vapours, which is chiefly occasioned by the Contrarieties of the two Qualities, *viz.* Heat and Cold; not but all or most Fountains, Springs, Rivers, and other Waters, and also the whole Earth, do continually and at all times, more or less, breathe forth Fumes and Vapours, the degree thereof is according to the Nature and Constitution of the Elements, Season of the Year, and Cœlestial Influences; though these Vapours and Fumes which the Sun and Cœlestial Bodies do continually exhale, cannot be seen but only when the Air is colder than the Earth, which cold keen Air does immediately condense those Vapours, that they may become visible; but

when the Earth and Air are of an equal Temperature, then you cannot see those Fumes no more than you can see your own Breath in a warm Season; but you must not conclude that you do not Breathe because you do not see it; and it is as natural for the Earth and Water to breathe and send forth Fumes and Vapours as for Animals, and they do arise and proceed from the Centeral Life of Nature, and are the living Powers of the Elements, for without Motion nothing could subsist, neither could the Earth, Waters, or any of the Elements generate or bring forth any living Creatures, if they had not this natural Motion, there being a continual sympathetical Operation and Mixion of all Qualities and Elements. But it is to be noted, That some sorts of Grounds and Waters, and also in somes Seasons of the Year, those Fumes and Vapours are more plentifully sent forth than in other; as after an hot Summer, in *August*, *September*, and *October*, the Elements then being moist and full of Humidity, occasion'd by the Declination of the Sun, the Days warm, the Nights cold, which do condense

denſe thoſe warm Vapors that the Earth and Waters breathes and ſends forth: Now theſe Streams or Breaths, which are nothing elſe but the natural Motions of innate Life and Operations of Nature, are better or worſe, good, or bad, healthy or unhealty, according to the Nature and quality of the Waters, and ſituation of the Ground, which they proceed from. Now theſe Steams or Vapours that ariſes and proceeds from clear Fountains and Springs, or from running Rivers, eſpecially ſuch as have Flux & Reflux, as the River of *Thames*, and many others have, are fine, moiſt, thin, and penetrating, and are powerful openers of Obſtructions, and great Preſervers of Nature, and begets Appetite, and are good againſt Aſthmatical Diſtempers of the Breaſt, eſpecially if the quality and quantity of Meats and Drinks be carefully obſerved; but the contrary is to be underſtood of thoſe Steams and Vapours that ariſes and proceeds from low boggy Grounds, Pools, ſtanding Waters and the like, which do agree but with few Conſtitutions, except ſuch as are born and bred in ſuch places;

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and though good Airs are great Preſervers of Health, yet Temperance and Order hath the firſt place, and ought to be regarded above all other Circumſtances, and if that be wanting, other things and obſervations ſignifies little. It is alſo to be noted, That all Waters do more plentifully breathe forth Steems and Vapors than the Earth, as being more penetrable, thin, and tranſparent, and therefore more capable of receiving the Light and ſweet Influences of the Cœleſtial than the Earth, which is a cloſe, firm, compacted, dark Body in compariſon of the Element of Water; therefore the Vapors proceeding from the Earth are heavier, duller, and fewer in quantity, but not ſo thin nor penetrating in quality as theſe from the Water; for this Cauſe thoſe Perſons, whoſe Imployments are in and about Waters, have for the moſt part greater Appetites than others, and are more lively, brisk and ſtrong. Therefore it is very good for all People that are afflicted with ſhortneſs of Breath, Stoppages at the Stomach, or overfatneſs, to imploy themſelves on Waters, or uſe themſelves to walk by River ſides,

sides, as much as they can, in all Seasons of the Year; but more especially in Spring and Summer; for those fine, thin, cool, penetrating Vapors, are as it were sucked in on all sides of the Body, which do render those, whose Imployments are abroad, brisk, lively, and healthful, more especially in moderate Seasons, and when the Air and Elements are a little inclinable to Humidity, which do mightily rarifie the Air, and make it more penetrating, and all Men and Beasts are not so subject to heat and drought, and other Indispositions, as in hot, dry Seasons, for heat and drought do not only, as it were, close up the Pores of the Earth, but it thickens and stagnates the Air, consuming the fine, thin, moist, penetrating Vapors and Spirits, making them thick, hot, and sulpherous, and hinders the Natural Motions and Circulations of the Elements, and their Salniteral Virtues. Now this Motion, Circulation, and continual Sympathatical Mixtion of the Elements, is further manifested by the Sea, which is the Center of the Element of Water, the Moon being the Governess thereof, she having a certain, secret, Influence,

according to her Increase, Decreale, and Configuration she hath with the Celestial Bodies; for if there were not a continual Motion in this great Fountain, Tides, Flux and Reflux, there could be no Creature generated; or should there be a Cessation from Motion but a few hours, the whole would immediately become a stinking Lake, and all her Inhabitants would be destroyed; for that which we call Tides, is nothing else but the Natural Motion and Circulation that proceeds from the Center or Heart, and Animals can as well subsist and continue there, being without Motion and Circulation of the Blood, and breathing, as the great Fountains of Waters or other Elements, can live or give being to their Children, without Motion and continual Circulation, which arises and proceeds from an innate power of the Elements; for these Elements are the great Body and wonderful Powers of God, and by his central Word and innate Virtue all things both in the Animal, Vegitable, and Mineral Kingdoms, have been, and are made, generated and preserved; for the whole Globe of Earth, Water, Fire and

Air,

Air, are the living Powers of God, in which his holy Word do continually create and bring to manifestation the hidden Mysteries and Wonders both of Time and Eternity, to his eternal Praise and Glory, and his Work goes alway in exact Number, Weight and Measure; for in God, nor in his Handmaid Nature, there is no such thing as standing still or idleness; for should the *Primum Mobile* cease from its Natural Motion and Circulation, but a few Minutes, the whole *Mundum Sidime* would be ready to sink into Confusion; for standing still, or idleness, have no sympathy either with God or Nature; for the Heavens, Stars, and Elements, with the wonderful and amazing Varieties of Beasts, Fishes, Vegitation and Minerals, wherewith the lower Worlds are indued and furnished, are the living Powers and Works of the Lord, and are still continued by his Allwise Providence and Divine Word, which is never idle; for Idleness, as is said before, is allowed no being, either in the Internal or External Worlds; all in the Beginning was brought into a Being through Labour and Motion, as the

Learned *Moſes* ſaith, *The Lord moved himſelf on the Face of the Waters*, and they are ſtill ſuſtained to this day by the ſame active and working Power of the Creator. Conſider the daily Motions and Circulations of the Cœleſtials, *viz.* Sun, Moon, and wonderful Company of Stars, their Riſing, Setting, continual Motion, Courſes, and various Configurations, and all in exact Order: Behold the Fountains, Springs, and Rivers labouring continually in a long progreſs to pay their tributary Streams to the Ocean; and the Ocean by induſtrious Tides, Flux and Reflux, ſtriving as it were to ſupply the Lack from its innate or central Power. Do not the great Eye of the World by a ſymparhatical Power and univerſal Motion of all Elements, exhale Moiſture from the Fountains of Waters, and bottle it up in the Clouds or Powers of God till an appointed time, and then Return it with plenteous Uſury, to Water and make fat the Earth with the Dew of Heaven? And are not the like Circular Motions and variety of Powers underſtood in Man? And is not he a little World out of the great? In him

is contained the true Nature and Operation of all Elements; and yet, what great Matters can he do or perform without Motion and Action? Are not all these necessary things that serves for the support and accommodation of Humane Life, are not, nor cannot be procured without Labour and Motion? Nay, Life it self cannot otherwise be maintained, the Blood must always be circulating, the Pulse, Natures Clock, continually striking, the Stomach must labour hard in her Kitchin to dress, and prepare, and separate Aliment; for the other Parts, the Lungs be busie in Transpiration, the Heart sending forth Reserves and new Supplies of Spirits to all the Frontier Garisons and remote Limbs of the Body, whilst the Brain is no less solicitous to give the necessary Orders from the Grand Councel, held between the Understanding, the Will, and the Judgment, whereunto Intelligence every Minute arrives from the five Sally Ports, called the Senses, and all their Results are carefully Registred, and treasured up by the Recorder, Memory; nay, should the hands grow lingish, and neglect the supplying the

Stomach with Food, the Mouth would soon be open to upbraid their Laziness; from all which, 'tis apparent, as if written with the Sun-beams, that standing still or idleness hath no Being in God, nor in his Works, but all the Elements, and other numerous Offsprings, do labour with highest Diligence for to manifest the wonderful Mysteries of their Beings, which all Mankind ought seriously to consider, and by industrious Courses of Life, in the Ways of Virtue by which he may advance and bring to light the Treasures of his Soul, and good Talants the Lord hath indued him with; Idleness being a greater Evil then most imagine; it breaks the first Command of God, and contradicts the whole Course of Nature. and is the Mother of Oppression and Violence; a Sin that never goes alone, but attended with a black Train of Vices, always subject to the gross inferiour Powers and evil Demons; which continually prompt him on to commit all kinds of Outrages against God and his Law in Nature, and is the first to all Evils.

There is a reserved Opinion amongst, not only both ignorant Country-men, but even those that pretend to Learning, That at the latter end of Summer, about *Michaelmas*, that the Sap, or Essential Virtue in Trees, does fall down or retreat into the Root, and at the return of the Sun in the Spring it ascends again, and replenishes the Tree, and all its Branches. But this is a very fond, tho' almost general Error; for if this were true, the Roots of all Trees would be indued with a far greater quantity of Juice, or Radical Moisture in the Winter, than in the Summer, whereas the contrary is most evident; *viz.* That there is nothing near so much Juice, Moisture, or Sap in the Roots of Trees in the Winter, as there is in Summer, or at leastwise, not so much manifested. The like is to be understood in the Body and Branches: I refer to any Artist, and let him separate the Parts.

Besides, there is a great Argument to confute this Error, (*viz.*) If the Sap that is the radical Moisture, or Essential oily Property, whence Life, Growth, Light and good Complexion

of all Trees arise, and takes Being, should thus descend into the Root, and there inhabit all the cold Winter, then it were impossible that any of the rest of the Tree should live; for when that Essential Virtue or Sap is withdrawn from any Tree, or part of a Tree, the same will immediately wither, rot and perish; Animals can as well live and subsist without Blood, as a Tree without Sap, or any part thereof, or of this oily Moisture: But most true it is, that at the Declining or Retreat of the Sun, and approach of Winter, this Essential Oil or Sap doth every where Retreat into the main Body, or the Root, but absconds it self inwardly in every Branch or Twig, and when it is strong and vigorous, the cold and fierceness of the Elements cannot hurt it or the Tree; but if it be weak or indisposed, for want of sufficient or due nourishment from the Earth in the Summer before, then the Severity of the Season prevails upon it, and extinguishes it, and forthwith such Twigs, Branches, or Tree dies, and no ascending Sap they talk of from the Root can revive it; but if it withstands

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the Winter rigor by virtue of its Internal Virtue, or radical Moisture, then as soon as the Glorious Eye of the World, and natural Parent of *Life*, returns towards our Zenith, with his cherishing Beams, and sweet Influences, the same is set at Liberty, and opens Natures Prisoners, unlocks the Doors, and opens the Passages, and chases away the cold Saturnine Air, and warms every thing, and makes it Buxom, Jocond and Active, and by simile, kindles and awakens all the chill, sleeping, good qualities, and incorporating its own Virtues, invites abroad the Sap or oily Moisture from the Center, and mildly draws it forth to the outermost Parts and Extremities of every Bough, and so 'tis push'd on to a further growth, and spruces it self up in Leaves, and Blossoms, and Fruits according to its kind.

AN

# EXPERIMENT

For keeping of

# EGGS.

THo' it may seem forreign to the Matter, yet I shall (having this opportunity) adventure to communicate to the World another Notion, which I persuade my self is not commonly known.

That Eggs are an excellent sort of Food, both by themselves raw, eaten with good Bread, being the best way, and to the greatest advantage; and also they serve to make up several sorts of Spoon-meats and Dishes, no Body can deny; and great improvement might be made of them by Persons that go long Voyages to Sea, were it not that they have been told they will not

not keep. The Truth is, we find moſt of the Eggs that are brought from *Scotland* or *Ireland* are Muſty by that time they arrive here.

But I muſt crave leave to ſay, that it is not the time, but the ill keeping of them that makes them naught, I mean, becauſe they are crouded up in Holes and cloſe Veſſels, and debarred from the Air; for I have kept Eggs three, four, or five Months, lying open upon a Shelf, or the like, in an open Airy Room, and proved as good as if but new laid; and, as I doubt not, but any body may do the like, ſo I am apt to think, they may hold good at Sea, tho' in hot Climates, if you afford them Air enough; full as long, nay, perhaps for ſix or ſeven Months, which might eaſily be done, by contriving Wicker Baskets with ſeveral Stories or Frames one above the other, and open between, on which the Eggs might lye one by one, without danger of breaking, and ſo might many times be expoſed to the briks Air on the Decks, and at other times ſet in Cabins. Thus any Man that loves not Salt Sea Diet (moſt apt to breed the Scurvy) may

Victual

Victual himself with two or three hundred Eggs for a Voyage. Thus Eggs might be brought out of *Scotland* not to be Sold as now they are cried, Twelve a Groat, when they are good for nothing, and you cannot have above halfe so many good ones for that Money) but at a good Rate, and prove a profitable Commodity. These also, poor Hous-keepers, might about Harvest send into the Country, when Eggs are Twelve a Groat, and lay in three or four hundred of them for all the Winter, as good Husbands do Butter and Cheese, I am sure, if you let them have Air, they will keep good four, five or six Months, and probably longer. I shall insist no further on this Matter, the ingenious open trial will be able to judge, whether it may not prove of considerable advantage to divers Persons.

*The Natural Way how every one may in the Spring and Fall purge themselves with Ease and Pleasure to considerable Advantage, with the Common Sallad Herbs that are generally eaten in these Seasons, and also with Roots. One Example will serve for all.*

TAke as much *Spinage* as will go into a two Gallon Vessel, unto which add one Pint of Water, then stew it with the said Vessel uncovered, when it is almost prepared, add only Salt to it, then dish it up, and drink the Broth, and eat the Herbs freely with Bread, without either Butter or other Fats; make your Dinner of these Herbs two or three days together, as you shall find them more or less Operate or Purge. The very same Method you may use with other Herbs, either Simple or Compound, and also with Roots, *viz.* Take Turneps, cut them small, then stew or boyl them as you do

do the Herbs, drink the Broth, and eat the Roots with Bread and Salt, without any other Addition, and they will have the ſame Operation; but you muſt obſerve to eat Watergruel Morning and Night, into which you muſt not add any Ingredient, only Bread and Salt, and made according as we have taught in our *Monthly Obſervations for Health*; and thoſe that do not like ſtewed Herbs or Roots, may boyl them, obſerving the ſame method of eating them, and drinking the Broth, and ſo they will in all Reſpects anſwer your Deſires, and Purge you both by Urine and Stool to your great Satisfaction, far better than moſt of the Potions and Purges preſcribed by the Learned, which for the moſt part are not only Forreign, but Compounded of things of a diſagreeing Nature; but our own Herbs and Roots, thus prepared and eaten, are excellent, as well in preſerving of Health, as preventing Diſeaſes, *viz.* by aſſiſting Nature to throw them off when they have invaded the Body; in particular, they are profitable againſt the Stone or Gravel, and griping Pains

of the Bowels, by disburthening Nature of such superfluous Matter, and keen sharp Juices that cramp the Body, they also cleanseth the Stomach and Vessels thereof, which are generally stopt and furr'd by the frequent eating of Fat, succulant Foods, and strong Drinks, but the use of these Herbs does cool and remove the Obstructions that lies in the Passages, preventing Fumes and Vapours from flying into the Head, cleanseth the Blood, causing it to be circulated freely, and chears the Spirits, making the Body brisk and lively, being also profitable against shortness of Breath, Phlegm, and all Watery or Dropsical Humors, more especially if Order and Temperance be observed; for the best Means or Medicines cannot but prove ineffectual when Disorders, and the same Intemperances are continued, which were the first Originals of the Disease, most Distempers being contracted thorough Excess and Innordinate Living, nor doth any thing preserve the Body, and also the Mind in health, so much as Sobriety and Temperance in Meats, Drinks, and Exercises, and not to heap together

ther Superfluity of various sorts of rich Compounded Foods and strong Drinks of disagreeing Natures, beyond the Necessity, or truly the Digestive Power of Nature. The ancient Wisemen that lived to great Ages in perfect Health, were contented with simple Food and mean Drink, and it would be our Happiness to imitate them. I wish I might be an Instrument to persuade my Country-men to such Moderation; and in order thereunto I do recommend the use of the forementioned Herbs and Roots, and also to these following Observations.

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*A Method how every one may with Ease and Pleasure keep their Body open, and prevent Costiveness, and being too much bound in their Bodies.*

TAke *Spinage*, *Sorrel*, or any other Herbs usually eaten in raw Sallads, eat them freely every day at Dinner, or every other day raw with your Bread and Butter, and Bread and Cheese, or

Bread

Bread and Fleſh, and they will certainly keep your Body open, and in a brave, brisk, lightſom Condition, but remember that you eat them as they come from the Garden, without either Salt, Vinegar, or Oyl, for this Compoſition fixes them, that their genuine Nature, or friendly opening, mild qualities are not felt; few are ſenſible of the power of Compoſitions, and how it alters and changes moſt things for the worſe, more eſpecially when the Ingredients are of contrary Natures. And thoſe that deſire to underſtand more of this, may read our *Way to Health, long Life, and Happineſs*, where they may have Satisfaction. Alſo Herbs thus eaten, do not only keep the Body in a due Temperature, but they mightily help Concoction, making all ſorts of hard Food eaſie in the Stomach, preventing Fumes and Vapors, eſpecially if a Glaſs of our thin cold Gruel be drunk, ſo ſoon as you have dined. which you may find taught in our *Monthly Obſervations for Health.*

*FINIS.*